AN ANSWER TO Mr. *Thomas Grantham's* Book; CALLED, A DIALOGUE Between the *Baptist* and the *Presbyterian.*

By *MARTIN FINCH,* Pastor of a Church of Christ in *Norwich.*

My Council shall stand, and I will do all my Pleasure, Isaiah 46. 10.

Who hath enjoyned him his way? or who can say, thou hast wrought Iniquity? Job 36. 23.

In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things according to the Council of his own Will, Eph. 1. 11.

For of him, and through him, and to him are all things; to whom be glory for ever, Amen. Rom. 11. 36.

Therefore hath he mercy on whom he will have mercy; and whom he will, he hardeneth, Rom. 9. 18.

Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, Ephes. 5. 25.

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TO THE READER.

THOSE *that would ſet up to make a Party*, and draw Diſciples after them, *have a mighty advantage in the Arminian way.*

1. *Becauſe* there is a ſtrong Inclination in corrupt Nature, to quarrel with the abſolute Lordſhip and Dominion of God over his Creatures, *to do with them, for his own Glory, what ſemmeth good in his ſight. Men would fain be from* under *the Lordſhip and Dominion of God, but it* cannot *be.*

2. *Becauſe it is* natural to Men *to think, that if they be ſaved it muſt be* by their own Merits, *and* Worthineſs, *and not from the ſpecial, and diſtinguiſhing Grace of God. And 'tis that which Arminianiſm brings Men to at laſt: For if God have not made a difference amongſt the Children of Men by his* ſpecial Grace in Election, Redemption, *and* Regeneration *then they, with what helps they had common to them that are ſaved, and to them that periſh, do* make themſelves to differ.

The way is prepared before them that would teach Men in the Arminian way, 'tis ſuited to Corrupt Nature. But to bring Men to own the Sovereignty of God *over them, to bring Men to be ſenſible of the* Holineſs and Juſtice of God, *to bring them to* cry guilty before God, *to acknowledge*

their own vileneſs, to wonder that God ſhould ſave any, *who might juſtly have damned all for ſin: To ſay in their Hearts, if God take Vengeance upon them for ever, yet he is Righteous, to* ſay, let me live, and I ſhall praiſe thee for ever: *To wonder that God was ever manifeſt in the fleſh, and ſuffered as Mediatour, and Surety to ſave Sinners: to ſee nothing in our ſelves, not ſo much as a good thought, or good inclination, but what God puts into us. To ſee, that we cannot believe, repent, and turn to God, but by his giving us a* new Heart, *and* a new Spirit; *infuſing Grace into us, making us new Creatures; that if we be ſaved, when others periſh, it is from free and ſpecial Grace, that is to be adored to Eternity: I ſay, to have our Hearts brought to theſe things, is hard indeed, yea impoſſible,* except God be pleaſed to touch our Hearts, and turn them with his Almighty hand. *He can give our Hearts* a ſaving turn in a moment, *eaſier than we can think a thought. His willing to do it for us, is the doing of it for us, in the way and time of his own appointment.*

Men may hold ſome Errours Notionally, and not Practically, *elſe there were more danger in Arminianiſm as to Eternal Salvation than Men are aware of.*

For 1. *An Arminian, if he ſhould act according to that Doctrine, he* can never pray to God for ſpecial Grace, *that God would* determine *and* fix his Will *to himſelf, by his eſpecial Grace, that God againſt all oppoſition from corrupt nature would give a new Heart. All that an Arminian can pray for, according to that Doctrine, is, that God would propound, and urge Arguments and Motives to him, and that ſtill he may be left to himſelf*

what

what he will do, which is but mocking of God inſtead of praying unto him.

2. *An Arminian, if he act according to that Doctrine,* cannot thank and praiſe the Lord for ſpecial and diſtinguiſhing Grace in Election, Redemption, and Vocation; *but muſt thank himſelf, if he be ſaved, (when others periſh) by improving that univerſal Grace, which others did not improve. There would be but* cold ſinging *before the Throne in Heaven to Eternity, for that Grace that brought them* thither, *if it were not ſpecial Grace that ſaved them, when others go into everlaſting puniſhment in Hell.* Let my Soul be gathered to that people, who have a Principle and Heart given them of God, to ſay to Eternity, Not unto us, O Lord, not unto us, but unto thy name be all the praiſe.

3. *The Arminian Doctrine, whilſt it pretendeth to give great encouragement to Sinners to hope for Salvation by Chriſt, their Doctrine doth (if it were true)* take away all poſſibility and hope of Salvation for any Man or Woman now living upon the face of the Earth; *which I make out by theſe two particulars.*

1. *It is clear from the Scripture, that thoſe that ſhall have Eternal Salvation in Heaven* are Believers in Chriſt, and are ſanctified in part in this life, *that he that dieth an Unbeliever the wrath of God abideth on him,* John 3. ult. *And without Holineſs no man ſhall ſee the Lord,* Heb. 12. 14.

2. *It is clear from the Scripture, that by nature* we are dead in Treſpaſſes and Sins, *Eph* 2. 1. That the carnal mind is enmity againſt God, for it is not ſubject to the Law of God, nei-

ther indeed can be, *Rom.* 8. 7. *That except God do abſolutely give a new Heart, there can be no true Faith and Holineſs in any man.* The Heart is deceitful above all things, and deſperately wicked, *Jeremiah* 17. 9.

Therefore, I ſay, if there be not ſuch a ſpecial love *in God to* ſome, *whereby he will moſt certainly and infallibly, againſt all oppoſition from the World, the Fleſh, and the Devil, give them a new Heart, give them converting and keeping Grace, there is no poſſibility of the Salvation of any Man. Arminian univerſal Grace can never bring any Man to Heaven; it muſt be* ſpecial, effectual, omnipotent Grace *that muſt do it, or elſe all muſt periſh for ever. This Author directs his diſcourſe againſt the* Presbyterians, *as if they only maintained the Doctrine of Election and Reprobation in the ſenſe that he oppoſeth; but I have ſhewn by the* Articles *of* Lambeth 1595. *and by the Articles of* Ireland 1615. *that the* Epiſcopal Divines *have maintained the ſame Doctrine, and that thoſe whom he calleth Presbyterians, next to the Scriptures, learnt that Doctrine from the old Epiſcopal Divines. Thoſe that maintain the Doctrine of the Sovereignty, Immutability, and Omnipotency of God, may be bold to ſay what they are able on* Gods behalf *againſt vain man, that* would enjoyn him his way, *that would dictate to the Almighty what he ſhould do.*

Thoſe that maintain that Chriſt, God-man, dyed ſo effectually for all thoſe for whom he dyed, that he will certainly and infallibly bring them to Grace and Glory, have no cauſe to be aſhamed of their Doctrine.

Thoſe that maintain that, no man can come to Chriſt, except the Father draw him, and that with

with ſuch a drawing, as that they ſhall freely; and yet moſt certainly and infallibly come to Chriſt, *and be eternally ſaved, have truth on their ſide: And all the Sophiſtry Cavils and Evaſions of Arminians, are as nothing to overthrow this Doctrine. Whoſoever ſhall obſerve the Book that I anſwer, will find that this Author doth ſcarce attempt to argue and prove any thing, except it be in a* very few places, *but only raiſes* outcries *againſt others. Therefore what I have written, is only* occaſioned *by this Author to clear up theſe points, rather than to anſwer any Arguments he hath produced for his opinions; but that little Argument he hath uſed, I have taken into conſideration.*

If any Reader thinks that I have now and then uſed too much ſharpneſs *againſt this Author, he may be pleaſed to take notice, that thoſe that know me, can teſtifie that I have a greater Latitude as to any* rigid judging *of men, as to their Eternal Eſtates, becauſe they hold many erroneous opinions, than ſome others have. Thoſe that are truly built upon Chriſt, upon* his Merits and Righteouſneſs *as* their Foundation, *though they may in their* Superſtructure *have much* Hay and Stubble, *yet God will graciouſly pardon them in Chriſt. But when this Author tramples not only upon the Aſſembly of Divines, but upon* Calvin, Zuinglius, Beza, *and many other Divines of the Reformed Churches; and extolls* Michael Servetus, *one of the* greateſt Blaſphemers of the Sacred Trinity that ever was in the World: *It may be ſome Readers will think I have not been ſharp enough againſt ſuch a confident Boyſterous perſon.*

There is printed with this Authours, a Book of Mr. Haggars, *I never heard of the perſon, or of*

his Book before, though it ſeems it hath been printed five times. It may be it hath been anſwered, or none have thought it worth the anſwering.

The Book is almoſt nothing but Errours and Miſtakes: I do not remember that ever I read a Book more confuſed, or where the Author ſheweth himſelf more ignorant of the true meaning of the Scriptures he makes uſe of, except it were in ſome Books of the Quakers.

The Apoſtle Paul *ſaith,* Epheſ. 1. 3, 4, 5. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in heavenly places in Chriſt, according as he hath choſen us in him, before the Foundation of the World, was laid.

The Apoſtle there ſheweth.

1. *That* there are Spiritual Bleſſings beſtowed upon ſome. *Theſe Spiritual Bleſſings are effectual Calling, Juſtification, Adoption, Perſeverance in Grace, and the Heavenly inheritance.*

2. *He ſhews that all theſe Spiritual Bleſſings are* conferred upon us through the Lord Jeſus Chriſt the Mediator, *as* the Meritorious cauſe. *God purpoſed to do all for the Heirs of Salvation, in and through him.*

3. *He ſhews the* Eternal Deſignation of the perſons that ſhall in due time partake of theſe Spiritual Bleſſings, *he ſaith they were* choſen in Chriſt, before the foundation of the World.

4. *He ſhews that they were not choſen upon any foreſight of their Holineſs, by improving thoſe common helps they had equal with others; but that God* choſe them that they might be Holy; *that is, he would in due time give them Faith and Holineſs: And this is yet more evident from* v. 5. *having predeſtinated*

deſtinated (that is fore-ordained) us to the Adoption of Children, by Jeſus Chriſt, according to the good pleaſure of his Will: *So that it is moſt manifeſt, that thoſe whom God choſe, he choſe them ſo, as that he would himſelf make them holy, and that the* moving cauſe *was not any worthineſs or towardlineſs in them, which God foreſaw: But the Apoſtle ſaith, it was the good pleaſure of Gods will, his eſpecial undeſerved free Love, and good will to their perſons that was the moving cauſe of their Election.*

Now let the Reader obſerve what this Author ſaith to this Scripture: Though God calleth men elect from the Foundation of the World, yet they are not elect, until the very day of their Converſion, and turning from Sin to God, for God calleth things that are not, as if they were; From whence it is evident, they were not elected, though ſo called. *page* 2.

What a ſtrange paſſage is this? As much as to ſay, though the Scripture ſaith it was ſo, yet it was not ſo well; but ſaith this Author, it is ſaid of Abraham, Rom. 4. 17. As it is written, I have made thee a Father of many Nations beforehim, whom he believed, even God who quickens the dead, and calleth things that are not, as if they were.

Now ſaith this Author, Abraham *was not yet a Father of many Nations, but it was ſo before God who calleth things that are not, as if they were.*

For the underſtanding of this Scripture.

1. *Obſerve, that though it was but at that time ſpoken of, and declared to* Abraham, Gen. 17. 4, 5. *that he ſhould be a Father of many Nations*, yet God hath made and appointed him ſo to be from Eternity. *Tho' Gods Decrees and Intentions what he will do, are manifeſted to men in time, yet they are all from Eternity.* 2. *Ob-*

2. *Obſerve, that when God did declare to* Abraham *his* Eternal Counſel, *that he ſhould be a Father of many Nations,* Abrahams *Body was* dead as to Maſculine Vigour. *But the Apoſtle ſhews, that nothing can hinder Gods Purpoſes and Decrees; for God quickneth the Dead, (dead* Souls, *and dead* Bodies *when he pleaſes,) and* calleth things that are not, as if they were, *that is, calleth for what he pleaſeth, and it is done. As in the Creation, God did but ſay,* Let there be Light, and there was Light. *The Apoſtle is ſhewing* Gods Omnipotency: *That God having appointed* Abraham *to be a Father of many Nations, nothing can hinder his eternal purpoſe, for ſaith the Apoſtle, he quickens the dead, and calleth things that are not, as if they were.* Ut majorem ejus rei facilitatem in deo declaret, *to* ſhew the great facility of this Work to God, to whom it is as eaſy to make any thing to be, as it is for us to call for a thing, and eaſier too; *as one Expoſitor notes well upon the place: So that this Author quite miſtakes the meaning of the place, for God did not tell* Abraham *that he was a Father of many Nations, when he was not: But God told him, that he had made him, that is, appointed him ſo to be, which ſhould be performed in the appointed Time and Seaſon, by his Omnipotency againſt all natural impoſſibilities; becauſe he is the Almighty God that quickneth the dead, and calleth things that are not, as if they were. When he calleth for any thing to be done, to be effected according to his purpoſe, it exiſts the ſame moment.*

The Context in Rom. 4. *with other Scriptures concerning* Abraham, *may give much light into this Controverſy.*

1. *Terah* the Father of *Abraham,* and *Abraham*

ham himſelf were at firſt Idolaters, *and* ſerved other Gods, Joſhua 24. 2, 3. *Yet* Abraham *being a perſon that God had choſen to Salvation from Eternity, he was called, and converted in the Lords appointed time, though he was ſuch an unlikely perſon to obtain Mercy,*

2. *As the Lord had from Eternity choſen* Abraham *to be* a Veſſel of Mercy, *ſo he had* alſo made, appointed, and decreed from Eternity, that he ſhould be a Father of many Nations, *and* that of him as concerning the fleſh, Chriſt ſhould come, *and nothing could hinder Gods purpoſe being fulfilled in its Seaſon, becauſe God is Omnipotent, he quickens the dead, and calleth things that are not, as if they were. From whence we may gather, that whatſoever God hath graciouſly purpoſed to do for any, he will* certainly and infallibly perform *it againſt all* Natural and Moral Impoſſibilities, *for he quickneth the Dead, and calleth things that are not, as if they were When he pleaſes to call any thing to exiſt, and be, by the word of his power, it doth certainly and infallibly exiſt.*

Another Text that this Author bringeth to prove, that a thing may be ſaid to be done, when it is not done, *is Rev.* 13. 8. *and* all that dwell upon the Earth ſhall Worſhip him, (the Beaſt) whoſe names are not written in the Book of Life of the Lamb ſlain from the Foundation of the World.

Upon which he ſaith, Chriſt is called the Lamb ſlain *from* the Foundation of the World, tho' he was not ſlain many thouſand years after.

I anſwer, Chriſt was ſlain in God's Decree and Purpoſe, from Eternity; he was fore-ordained, before

fore the Foundation of the World, *to be Mediator*, 1 Pet. 1. 20. *fore-ordained to be crucified and ſlain, as the Sacrifice for the Sins of the Elect*, 1 *Cor.* 2. 7. But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Myſtery which God ordained before the World, unto our Glory. *This manifold Wiſdom of God, and the exceeding Riches of his Grace, in ſaving the Elect by the Blood of his Son, was ordained before the World was made, and conſequently from Eternity*, *Prov.* 8. 23. I was ſet up from Everlaſting, from the Beginning, or ever the Earth was. *V.* 30, 31. Then I was by him as one brought up with him, and I was daily his Delight, rejoycing always before him, rejoycing in the habitable parts of his Earth, and my Delights were with the Sons of Men.

In theſe Words, Chriſt, the Eſſential Wiſdom of God, *doth declare, not only that he was from Everlaſting*, as the Son of God, *but that he was alſo ſet up from Everlaſting*, as Mediator; *that he was appointed to be incarnate, to take upon him Humane Nature in Time, and to be ſlain for the Redemption of his People that were given unto him of the Father; and upon the* proſpect *of this he ſaith*, his delight was with the Sons of Men: *He rejoyced in the Thoughts of his redeeming the Children that were given him. It was upon the account of the Decree, that Chriſt was to take upon him Humane Nature, and die for his Church; that as ſoon as ever Man fell, it was declared that there ſhould come one that ſhould* bruiſe the Serpent's Head, *Gen.* 3. 15. *And upon the account of this Decree it was, that Believers under the Old Teſtament did* really partake *of the Vertue of Chriſt's Death, as if he had been*

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ſlain; and to encourage their Faith, Chriſt was typically ſlain *in their bloody Sacrifices, before he came in the Fleſh.*

So that this Text is nothing to this Author's purpoſe, but if it be rightly underſtood, gives much light againſt the Arminian Doctrine: It ſhews that God decreed Chriſt's Death from Eternity: Ay, It was not only decreed from Eternity, that the Son of God ſhould take upon him the Nature of Man in Time; but it was decreed from Eternity, that he ſhould take that particular Body, and not another; that holy Thing *that was conceived miraculouſly in the Womb of the bleſſed Virgin; that That holy Thing ſhould be taken into perſonal Union with his Godhead, and that at the ſet Time which God's Council from Eternity had determined it ſhould be done, he ſhould then be crucified and ſlain, to make an end of Sin, and bring in Everlaſting Righteouſneſs.*

This Author ſhould learn to diſtinguiſh between God's Decrees, *and* the Execution of them. *All God's Decrees and Purpoſes what he would do, in making the World, Angels and Men, and diſpoſing of things for his own Glory, were from Eternity: The Execution of his Decrees are in Time.*

The Arminians holding that Chriſt died for all Adam's *Poſterity, are wonderfully confounded with this Objection.*

If Chriſt died for all *Adam*'s Poſterity, then ſurely God would ſo order it in his Providence, that all *Adam*'s Poſterity ſhould have Chriſt preached to them, and have the outward Means to come to the Knowledge of him.

To this Objection ſome of them ſay, that the Sun, Moon and Stars, and other Works of Creation preach Chriſt, though but darkly.

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I anſwer, that the Sun, Moon and Stars, and other Works of Creation, declare no more, now Man *is fallen, than whilſt* Adam *ſtood; that is, they declare the Glory of God as a Creator, they declare his Eternal Power and Godhead; but they declare not a Word of God manifeſt in the Fleſh, and Redemption by the Blood of his Croſs.*

Ay, but this Author ſaith, pag. 10. All that worſhip any thing for a God, do by that acknowledge that there is a God; and all that do offer Sacrifice to a God, do thereby confeſs there is a God offended, and that he is reconcileable by a Sacrifice.

I anſwer, Theſe Words tend to the Subverſion of true Religion. *The Heathens, by Tradition from the* Jews, *took up a way of Sacrifices; but the Apoſtle* Paul *ſaith,* 1 Cor. 10. 20. The things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God. *What though the Gentiles do know there is a God, and this leaves them without Excuſe for their groſs Idolatry, in changing the Glory of the incorruptible God into the Image of corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things?* Rom. 1. 20, 21, 22, 23. *What if the Heathen by natural Conſcience do think that God is offended? And what if they have, by Tradition from the Jews, taken up a way of offering Sacrifices to appeaſe a Deity? Still they have no ſufficient Light, and Means of Salvation, becauſe they do not know Chriſt the Mediator, the only true Sacrifice for Sin. All the Sacrifices they offer are an Abomination to the Lord, and make them more abominable unto him.*

That which I have written in anſwer to Mr. Grantham, *may ſtand for an Anſwer to Mr.* Haggar's *Book.* Why ſhould I trouble my ſelf and the

Reader

Reader with ſo many impertinent things, *yea*, unſavoury to good Chriſtians, as are in that Author's Book?

That which I aimed at in this Undertaking, was not ſo much to deal with theſe Authors, as to throw down the whole Arminian Doctrine, and in the moſt plain and popular way that I could, to ſet forth the Truth of God to the Capacity of ordinary Chriſtians. The Lord add his Bleſſing, and give us Underſtanding in all things.

Norwich, Jun. 11. 1691. M. F.

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CHAP. I.

Examination of the Author's Title Page.

THE Perſon with whom I have now to do, calls his Book, *A Dialogue between the Baptiſt and the Presbyterian*; and ſtileth himſelf *Meſſenger of the Baptized Churches in* Lincolnſhire. It is fit to enquire a little into theſe two Titles he giveth himſelf. He ſtileth himſelf *the Baptiſt*. Indeed, we read, *Mat.* 3. 1, 2, 3. *In thoſe days came* John *the Baptiſt, preaching in the wilderneſs of* Judea, *and ſaying, Repent ye, for the Kingdom of Heaven is at hand; and this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.* So we read of *John the Baptiſt*, that was propheſied of by *Eſaias*, who is *already come*: but I find no Prophecy of any *Thomas the Baptiſt*, that was to be ſent of God. John *is called the Baptiſt*, becauſe he Baptized Chriſt himſelf, and becauſe he was ſent in an extraordinary way to Baptize the people of the *Jews*. I think it is too high a Title for any man now living in the World to call himſelf the *Baptiſt*.

2. This Author ſtiles himſelf *Meſſenger of the Baptized Churches in* Lincolnſhire. I ſuppoſe, that all the Churches and Congregations in *Lin-*

colnſhire, of all perſwaſions, do think, that the Members of their Churches are Baptized, tho' not in this Author's way, and is he the Meſſenger of them all? But take it for the Churches of his own Perſwaſion. Let us enquire how he is their Meſſenger. *We read of Meſſengers of the Churches*, 2 Cor. 8. 23. 24. *Whether any do enquire of* Titus, *he is my partner and fellow-helper: or our Brethren be enquired of, they are the Meſſengers of the Churches, and the glory of Chriſt. Wherefore ſhew ye to them, and before the Churches, the proof of your Love, and of our boaſting on your behalf.* As for the Meſſengers of the Churches here ſpoken of, *as ſuch*, they were only choſen by ſome Churches to travel up and down to other Churches for a ſhort ſpace, to get Contribution and Relief for other Churches, that were in great want by being ſpoiled of their Goods by Perſecutors, or by ſome other means brought to ſome great outward neceſſities. And if this Author be a Meſſenger of Churches in that way, he hath undertaken a good work; and I hope, that thoſe he is ſo violent againſt, will be as Charitable to relieve the neceſſities of other Chriſtians, though not of their Perſwaſion, as he can expect. But when he calleth himſelf Meſſenger of the Baptized Churches in *Lincolnſhire*, he hath another meaning. We read of the *Angels of the ſeven Churches*, Rev. 1. 20. Now by the Angels of thoſe Churches, is meant, Meſſengers of the Lord to thoſe Churches: The Lord's Meſſengers to declare his Mind and Will to them. Here were ſeveral Angels and Meſſengers of the Seven Churches; but one Man was not the Angel or Meſſenger of ſeveral Churches. The

Angel

Angel of the Church of *Epheſus* was not the Angel of the Church of *Pergamos*, and of the reſt of the Seven Churches. So that it is likely, that this Author counteth himſelf to have Juriſdiction and Authority over many Churches. And truly if he be *the Baptiſt, a Title given only to* John *hitherto*, and be Meſſenger at the ſame time, of ſeveral Churches, we know not how many, and have Spiritual Power over them, he is an extraordinary perſon, and 'tis no wonder that he deals with ſo many perſons and things. Yet truly, I ſhould think, if he were more than an ordinary Presbyter, he ſhould viſit with more Mildneſs and Moderation.

There is another thing in the Title Page that is very bold and daring to the moſt high God. He repreſents the Presbyterians as holding Cruel and Soul-devouring Doctrines, making God the ordainer of all the Sins of Men and Devils; and reprobating the greateſt part of mankind without any help of Salvation.

1. Concerning God's ordaining of all the ſins of Men and Devils, I ſhall ſpeak (God willing) in anſwer to your Book, and ſhew in what Senſe God ordained and decreed to leave Angels and Men to themſelves, and ſo to ſin.

2 As to Reprobating the greateſt part of mankind, without any help of Salvation; this you call, A Cruel and Soul-devouring Doctrine.

I anſwer, 1. That I ſuppoſe your ſelf hold, that the greateſt part of mankind do in the end periſh eternally. I am ſure our Saviour declared, that *few* there be that find the ſtrait gate and narrow way to Heaven. That 'tis but *a little Flock to whom God gives the Kingdom of*

Heaven. That tho' *many are called, yet few are choſen.* Not but thoſe that are ſaved, are a Multitude which no Man can number, *Rev.* 7. 9. yet comparatively they are few; they are few in compariſon of thoſe that periſh.

2. Whether they that periſh were ordained of old from Eternity to Condemnation for their ſins; or reprobated in time, as you hold: Truly this little alters the caſe. As for the greateſt part of mankind, reprobated they are, and caſt into Hell at laſt, without any help, or hope of Salvation; and if this be cruel Doctrine, have a care that you don't contend and ſtrive with the holy Sovereignty and Juſtice of God; and when you argue with men about theſe things, have a care you don't quarrel with God himſelf. Do you think that thoſe that do not adore the incomprehenſible Greatneſs and Holineſs of God can ever be ſatisfied that God puniſhes mens temporary ſinning with Eternal Puniſhment. 'Tis not talking of a common love of God to mankind, and talking of Univerſal Redemption, when in the Concluſion God takes Vengeance for ever upon ſo many of mankind for their Sin and Folly: That will really take off men from quarrelling with God: But the humble acknowledgment of his abſolute Lordſhip over the Works of his Hands; and that he is infinitely Juſt and Righteous in all that he doth; tho' we, poor Duſt and Aſhes, cannot comprehend it: This muſt ſilence Man.

This Author ſets down a Scripture in the Title Page, *Pſalm* 64. 7, 8, 9. *But God ſhall ſhoot at them with an Arrow; ſuddenly ſhall they be wounded, ſo they ſhall make their own Tongue to fall*

fall upon themſelves: This is to reflect upon the Presbyterians, who, he had ſaid before, are puniſhed by their own Pens. I pray God that you, as well as others, may not be puniſhed for your Pen, for your Writings. Lord enter not into Judgment with any of us; but pardon us for Chriſt's ſake. And as to thoſe words you quote, *God ſhall ſhoot at them, ſuddenly ſhall they be wounded:* How do you apply theſe words to the Presbyterians, againſt whom you write? They hope to be pardoned and ſaved by the Free Grace of God in Chriſt. God might ſhoot at them, and you with an Arrow. Let us have a care of being proud Phariſees. And truly you ſeem to ſhoot your Arrow againſt the Sovereignty of the God of Heaven, have a care it doth not fall upon your own Head. You do, as it were, arraign God at your Bar, about his Lordſhip over the Creature; and he muſt do ſo and ſo, or elſe he is not Juſt. Repent, and turn to God, leſt he arraign you at his Bar. Tremble at this word, at this Scripture you have ſet down. And for making mens Tongues fall upon themſelves, let us all fear and tremble. Thoſe upon whom God is pleaſed to beſtow ſuch Grace, as that they ſay from their Hearts, that they do not ſtand upon terms with God; but acknowledge God might have had no thoughts of Eternal Love to them; but might have decreed to leave them to their ſins, and to glorifie his Juſtice upon them for ever: and that if it had not been for ſpecial diſcriminating Grace, they had never come to Chriſt; tho' they had thoſe common helps that others think are ſufficient. I ſay, theſe are not ſo like

to have their Tongues fall upon themſelves another day, as thoſe that ſay, That notwithſtanding any thing that God freely decreed as to their particular perſons; and notwithſtanding any thing Chriſt did for them in Redemption, or the Holy Ghoſt in working upon their Hearts, they might have been damned; but their own Will had the Caſting-Voice, and was ſo towardly, that they ſhall be ſaved. When thoſe that God on his part did every way as much, as for them, do periſh in Hell for ever.

CHAP. II.

A Vindication of Dr. Collings, *from the Errour that this Author charges upon him.*

THE Author of this Dialogue viſiting theſe Parts, firſt wrote a Contentious Letter to Mr. *B. K.* Then next he falls upon that Learned and Pious Divine, Dr. *Collings*, who is now at reſt with the Lord. Tho' the Dr. was dead, yet this Author muſt print what had paſſed about this Controverſie: And tho' the Ignorant and Erroneous may think, he hath done great matters againſt the Dr. yet he hath done nothing at all: Yea, this Author gives up the Cauſe to the Dr. in his ſecond Letter, in theſe words, *Page* 7.

You cannot fairly collect from my Paper that God can be reſiſted in the thing wherein he will act Omnipotently, for then he ſhould ceaſe to be God.

Now this is the very thing that the Dr. maintained

tained in his Book, and in his Anſwer to this Author's Letter: So that this Author's Tongue hath fallen upon himſelf, *Pſalm* 115.3. *Our God is in the Heavens; he hath done whatſoever he pleaſed.* Iſa. 46.10. *My Counſel ſhall ſtand, and I will do all my Pleaſure.* When any ſay that God acts Omnipotently in this, or that which he purpoſes in himſelf to do, I ſuppoſe, none have ſuch groſs conceptions of God, as to think that God is hardly put to it to effect any thing that he pleaſes to do. When we read of God's Right-hand, and the exceeding greatneſs of his Power in ſome Acts of God, 'tis only to ſhew the greatneſs of thoſe Works above ſome other Works of God; but not at all to ſhew that God is hardly put to it to do thoſe Works. It is as eaſie for God, who is Omnipotent, to do the greateſt Work that he pleaſes to do, as to do the leaſt Works he pleaſes to do. He doth all things that he pleaſes to do with the greateſt facility. He made the World with the word of his Power: He upholds it as long as he pleaſes with the word of his Power: He converts Souls by the word of his Power: He raiſes the dead by the word of his Power: His willing in this ſenſe, is his effecting what he Wills: He doth whatſoever he pleaſes to do, as eaſily, and more eaſily than we can ſpeak a word.

But ſtill I fear, this Author doth not underſtand what he ſaith, and what others ſay in this matter; for if he had, he would have done with this Contention.

For he adds, *Doth God never act Seriouſly when he doth not act Omnipotently?*

I anſwer, As for ſuch a phraſe as God acting Seriouſly, I do not love to uſe it. It ſeems to

me, that tho' we uſe ſuch an expreſſion as to Men, yet I think it is below the Divine Majeſty; and the Dr. uſing that word in his Book, you catch at it; and it is all the advantage you have againſt him. What Man upon Earth, not infallibly inſpired, but may ſometimes uſe a word that may not be ſo proper; but for that which the Dr. intended in that expreſſion in his Book, and explained in his Letter, it will ſtand againſt you and all the World. That is, *Whatſoever the great and glorious God hath purpoſed, and intended he will do, ſhall certainly be effected by his glorious Power.*

That which this Author does not underſtand, which would ſet his Judgment right in this Controverſie, is this; There are Laws, Precepts, and Commands of God, whereby he ſhews what is *our duty to do*: This we may call the Will of God, in reſpect of Precepts and Commands to us, what we ought to do: But then the Will of God is often taken in another ſenſe *for his Eternal Purpoſe, what he will do in us, for us, and with us*: and this is always effected in the time appointed by him. God's Will in reſpect of his Precepts or Commands, is, that none ſhould ſin at all: but God did not purpoſe to keep every one from ſinning; no, he did not purpoſe to keep the Elect from all ſin after their Converſion: in this life, ſo far as God purpoſed to reſtrain ſin in any, he doth effect it. Tho' the Creatures don't do what he commands them to do, yet he always doth effect, and doth whatſoever he purpoſes to do in them, for them, or with them.

Now the Dr. quoting thoſe words, *Rom. 9. 19.*

For

For who hath reſiſted his Will? You make thoſe words to be the words of ſome Caviller and Objector, and you ſay, that the Dr. and you have reſiſted God's Will.

I anſwer, The Apoſtle had ſaid in the verſe before, *Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.* Now let it be ſo, that the whole of the 19*th* Verſe, is the Allegation of one that objects againſt God's giving Grace, or denying Grace to particular perſons, as he pleaſes: Yet obſerve, tho' the Apoſtle in the following words anſwereth to the beginning of the 19*th.* Verſe, *Why doth he yet find fault?* The Apoſtle doth not anſwer as you have done, but, *O vain Man!* (O proud Clay) *ſhall not the Potter have power over the Clay, to make of the ſame lump, one Veſſel to honour, and another to diſhonour?* So confirming what he had ſaid, that *God hath mercy upon whom he will have mercy, and whom he will, he hardeneth*, Verſ. 18. If then the latter part of the 19*th.* Verſe, be the words of a Caviller, or Objector againſt God's Sovereignty, in giving or denying his Grace to whom he will, *the Apoſtle acknowledges that to be a truth, Who hath reſiſted his Will?* In his everlaſting Decrees and Purpoſes: But to take the meaning of the words as you do, who hath reſiſted his Will? I ſay, taking it for the Will of God in reſpect of his Precepts and Commands to Men: Every one knows they had reſiſted God's Will in that ſenſe; that is, broken his Commands: and if that were the meaning of, *Who hath reſiſted his Will?* the Apoſtle would have made anſwer, all have ſinned, and come ſhort of the glory of God;

God: and not, O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? He aſſerts the Sovereignty, Lordſhip, and Dominion of God over the Creatures; and ſo he goes on, *Verſ.*22,23. The Apoſtle by the Spirit of God knew how to anſwer him that finds fault with God about his Decrees: He ſhews the abſolute Power and Lordſhip of God, that he may ſave one by his Grace, and condemn another for his Sins, as he pleaſes; and that it is not for Man to diſpute and contend with God as many do.

Again you ſay to the Doctor, *you ſeem to hold that God cannot affect an end, (I ſuppoſe you mean he cannot convert a Sinner) without a willing the utmoſt of his power to effect it. But you cannot give an inſtance where he ever did exert, or put forth his power to the utmoſt in any thing that ever he did. We muſt take heed, leſt we limit the power of the Almighty; leſt whilſt we accuſe others, we our ſelves be found moſt ignorant of Gods Omnipotency.*

I Anſwer, all this is againſt your ſelf, for ſeeing Gods power is infinite, and his greatneſs is unſearchable: Therefore he doth effect, and bring to paſs whatſoever he wills and pleaſes to do, in the converſion of any Man he pleaſes to Convert, or in any other thing that it is his Will and Pleaſure to effect and do. When the Doctor ſaith, *when God affects an end (that is, purpoſes to bring a thing to paſs,) he muſt needs put forth the utmoſt of his power to effect it:* The plain meaning is, not that God in any Act of his puts forth all his power: But ſo much power,

as

as to effect and bring to paſs infallibly what he purpoſed, and intended to do: And that when it is the Lords Gracious purpoſe and intention to Convert a Soul, he doth exert, and put forth his power, ſo as that the Soul ſhall certainly and infallibly be Converted.

And whereas you ſay, *you cannot give an inſtance where God did ever exert and put forth his power to the utmoſt in any thing that ever he did*, this makes for the Doctors poſition; for it ſuppoſes, if there were a thouſand thouſand times more oppoſition and difficulty in the Converting of a Man, or in any other thing that he pleaſes to do, yet nothing is too hard: Yea, all is eaſy for God to do, if it pleaſes him to do it. *I think you have been over-ruled by the All-governing hand of God to juſtifie the Doctor, and to confute your ſelf with your own pen.*

Your fourth Paragraph runs all upon the old miſtake, that you do not diſtinguiſh between the will of God, in reſpect of his precepts which he commands us as our Duty, and his purpoſe and intention what he will do.

That which the Doctor puts you to prove, is this, that God willed within himſelf the Converſion of the old World, the Jews and Phariſees that never were Converted: That is, whether God decreed purpoſed, and intended to Convert thoſe of the old World, thoſe of the Jews and Phriaſees, or any other perſon that never are Converted. You endeavour to prove that God did ſo will and purpoſe in himſelf.

1. *You ſay as to the old World, that God was ſo ſerious and inwardly concerned, that he ſtrove with them by his Spirit, and it grieved him at the Heart, that*

that they were Diſobedient, and he gave them an hundred years to repent in, and this ſhews he inwardly willed their Repentance. I am ſure that if they had Repented, God would not have deſtroyed them; for he hath taught us ſo to judge of his threatnings to a Sinful Nation.

I Anſwer, 1. *God is ſaid to ſtrive with the old World.* How did he ſtrive with thoſe that periſhed? The Lord did reprove them by the preaching of *Noah* for their Sins, and by Convictions of Conſcience; but is this enough to Convert men? if God had purpoſed and intended to ſave them, ſurely he would have done more for them: He would have given them a new Heart, and a new Spirit, he would have taken away the Heart of Stone, and given them an Heart of Fleſh. This expreſſion of Gods ſtriving with Man, muſt not be ſtrained: Surely God is greater than Man, and can prevail over the moſt Stubborn and Rebellious Heart in the World, and give it a ſaving turn in one Moment

2. You ſay it grieved God at his Heart that they were Diſobedient: It is ſaid indeed, *Gen. 6.6.* And it repented the Lord that he had made man, and it grieved him at his Heart: This is ſpoken by a Figure called *Anthropopathia.* In another place it is ſaid, God is not as Man, that he ſhould repent When God is ſaid to repent or grieve, 'tis ſpoken by a Figure, and muſt not be properly taken, and ſo likewiſe, when God is ſaid to have Eyes, Hands, Face, if we be not careful to underſtand theſe things aright, we ſhall mightily diſhonour God. So that theſe things are ſpoken after the manner of Men, in con-

condeſcention to us Poor, Weak, Shallow, Creatures; but muſt be careful to underſtand them, ſo as to conſiſt with the immutability and perfection of God. We muſt not have ſuch low thoughts of the Majeſty of God, as to think that God ever had, or can have Perturbation or Sorrow at any thing, *for that is inconſiſtent with his infinite Happineſs and Perfection*: But this expreſſion of Gods repenting that he had made Man, and that it grieved him at the Heart, is *only to ſet forth the extream, extraordinary wickedneſs of the old World, not the leaſt perturbation and ſorrow in God, for he is infinitely above ſuch things*: Ah! What need of Humility and Prayer to God for guidance for the underſtanding of the Scripture.

3. You ſay that *God gave them a Preacher of Righteouſneſs, and an hundred years ſpace to Repent in.*

I Anſwer, if they had had a thouſand thouſand Preachers of Righteouſneſs as good as *Noah* was, and better, and had not only a hundred years ſpace to repent in, but had had never ſo many thouſand of years, *this was not enough to Convert one of them, without Gods ſpecial Grace working a new Heart in them*, and as to *Noah* himſelf, he was as bad by nature as the reſt: *But* Noah *found Grace in the ſight of the Lord, Gen.* 6. 8. not only to preſerve him and his Family when the Floud came; but *Noah* found Grace in the ſight of the Lord, to make him a real Saint, and to be Righteous before God in that Generation: If the reſt had found Grace in the ſight of the Lord, they had been turned to God too.

4. You

4. *You add that you are ſure if they had Repented, God would not have deſtroyed them; for he hath taught us ſo to judge of his threatnings to a ſinful Nation.*

I Anſwer that Repentance is twofold.

1. *There is ſuch a Repentance as* Ahab *had*: A change of mens Thoughts and Converſations meerly out of ſlaviſh fear of outward Judgments here, or of Hell hereafter; and upon ſuch Repentance God may pleaſe. God doth pleaſe ſometimes to defer outward Judgments, and to beſtow outward Mercies, and when it is ſo, God purpoſed to give ſuch Repentance in order to that end, for we muſt by no means admit that there can be any new immanent Acts in God, any new purpoſes and intentions in him with whom there is no variableneſs: There is no mutability in the Divine Majeſty, from Eternity to Eternity.

2. *There is ſaving Repentance, or Repentance to Salvation*, ſuch as Gods Children have given them, when God takes away the Heart of Stone, and gives them an Heart of Fleſh, that is, Sorrow for Sin, accompanied with Faith and Reliance on Gods free Mercy in Chriſt, for pardon of Sin, and deſire and endeavour to walk ſo as to pleaſe God, to be ſure ſuch ſhall never periſh in the World to come, though they ſuffer in common Calamities here in this World.

There is a Connexion between true Repentance and Salvation, not for any Merit in our Repentance: But ſo hath the Lord in infinite Wiſdom ordained from Eternity, and hath in time manifeſted it in his word, that thoſe that he is pleaſed to beſtow glory upon hereafter,

he

he beſtows upon him them the beginnings of of grace here, *both were intended eternally to their particular perſons, and from his meer good pleaſure*, and the exceeding Riches of his Grace. Thoſe that God had a purpoſe of grace to from Eternity, them *he calls in time, according to his purpoſe*, Rom. 8. 28. *Whom he hath predeſtinated, them he hath alſo called*, v. 30. 2 Tim. 1. 9. *Who hath ſaved us, and called us with an holy calling, not according to our Works; but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the World began.* Others beſides the elect, are called by the Preaching of the Word, yea, and may have inlightning and Convictions of the Spirit, and God hath Wiſe and Holy ends in it:

To Reſtrain ſome of them from being Perſecutors of the Church, and to reſtrain them from groſs Idolatry, and ſuch like Sins, whereby they are leſs puniſhed in Hell.

2. That his elect may adore for ever his Free, Special and Diſcriminating Grace, that they ſhould be ſavingly Converted. when ſome that lived under the ſame outward means of Grace, and ſome of them had great Convictions and Enlightning too, and exceeded many of them, it may be in notional knowledge, and ſuch common gifts of the Spirit: And yet they are ſavingly turned to God, when others are never ſo changed: Many other Holy ends might be mentioned, why God affordeth the Preaching of the Word to many, upon whom he never purpoſed, and intended to beſtow ſpecial and ſaving Grace. But to the Elect, God gives ſpecial Grace; and this the Apoſtle ſaith, is not according

cording to their works, that is, not for any worthineſs or towardlineſs in them above others, but according to his own Purpoſe and Grace, which was given them in Chriſt Jeſus, before the World began: That is, was promiſed them to Chriſt in the Covenant of Redemption between the Father and the Son from Eternity: For which purpoſe and Grace, they ſhall be enabled to praiſe God to Eternity.

2. Then you come to the *Jews*, and *ſay to the Doctor, is it poſſible you ſhould call in queſtion Gods Seriouſneſs to the* Jews? *Did not God ſay to them,* Pſal. 81. 13. *O that they had hearkned unto me, and that* Iſrael *had walked in my ways! With* v. 8. and 10.

I anſwer, as to God's Seriouſneſs, and being Serious, I told you before, I do not like that ſuch words ſhould be uſed, when we ſpeak of the moſt high God: but that *which the Doctor put you to prove, is, that God purpoſed or intended to Convert thoſe* Jews *that in the Concluſion were not Converted.* As for theſe words, *O that they had hearkened unto me! and that* Iſrael *had walked in my ways!*

1. Some obſerve, that the words that we tranſlate [*O that*] might be rendered [*O if*] ſo they are rendred by the *Septuagint*, and the *Targum*; and ſo they only ſhew the iſſue of their Obedience, if they had obeyed the Law of the Lord.

2. *This is ſpoken of* Iſrael *only; what is that to all mankind?* The *Jews* had ſome peculiar Promiſes as to being preſerved in the Land of *Canaan*, and to give them plenty of outward things, if they continued to worſhip the True-

God,

God, and obſerve his Ordinances, tho' but in an outward way, tho without Spirituality and Sincerity. God had ſaid to them, *Verſ.* 9. *There ſhall be no ſtrange God in thee, neither ſhalt thou worſhip any ſtrange God:* But they fell to Idolatry and ſo *forfeited God's protection to them in the Land of* Canaan, and ſo the Lord ſhews, that if they had hearkened unto him, to have no ſtrange Gods, and to walk in his ways tho', as I ſaid, but formally and outwardly) *God would ſoon have ſubdued their Enemies,* Verſ. 14. and the Lord ſaith, *he would have fed them with the fineſt of the Wheat, and with Honey out of the Rock would he have ſatisfied them,* Verſ. 16. So that this place ſpeaks of Temporal Bleſſings only. Nothing of God's Intention and Pleaſure to give Eternal Salvation to all that People, and ſo is nothing to the purpoſe. See what is ſaid of the generality of that People of the *Jews, Deut.* 29. 2, 3, 4. *God hath not given you a Heart to perceive, and Eyes to ſee, and Ears to hear unto this day.* No doubt God gave to *Moſes*, and his Elect amongſt them, a new Heart; but as to the generality of the People, God did not give them Hearts to perceive, Eyes to ſee, and Ears to hear, which he doth infallibly give to them, to whom he purpoſed and intended to do it for them. *No Text of Scripture muſt be underſtood ſo as to make God Impotent inſtead of Omnipotent, which he ſhould be if he could be diſappointed in bringing to paſs what he hath purpoſed and intended to do.*

You ſay that Chriſt was inwardly ſerious in his endeavours to gather *Jeruſalem*, appears by his words and tears which are ſuch as may break a Heart of Stone.

I anſwer, The Texts, tho' you don't ſet them down, are *Matt.* 23. 37. *Luke* 19. 41, 42, 43, 44. *And when he was come near, he beheld the City, and wept over it, ſaying, if thou hadſt known, even thou at leaſt, in this thy day, the things which belong unto thy peace! but now they are hid from thine Eyes; for the days ſhall come upon thee that thine Enemies ſhall caſt a trench about thee,* &c.

So that our Saviour is not ſpeaking about the Eternal Damnation of the *Jews*, but of the Temporal Deſtruction of *Jeruſalem*, and the People of the *Jews*, which came upon them about forty years after. It was ſuch a Deſolation as never was, according as our Saviour had foretold. But obſerve, notwithſtanding the Deſtruction that came upon that People, all the Elect amongſt them were Converted; and between this Prophecy, and Threatning, and the Deſtruction of *Jeruſalem*, there was a great and famous Church at *Jeruſalem*, as we may ſee in the *Acts*: So that our Saviour doth not mean, that the things that belonged to their Spiritual and Eternal Peace, were hid from all the People of the Jews; for many of them believed, and were ſaved after this time: but that the things that belonged to the outward peace and ſafety of their City and Land, were now ſo hid from the Eyes of the generality of that People, and that God would lay their City and Land waſte in a ſhort ſpace.

And for that place, *Matt.* 23. 37. O Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even*

as

as a Hen gathereth her Chickens under her Wings, and ye would not! behold your Houſe is left unto you deſolate: and in the next Chapter, *Mat.* 24. he ſhews what Deſolation ſhould come upon *Jeruſalem.* As if Chriſt had ſaid, You have had many Prophets before, that called you to Repentance, and you have ſtoned, and killed them, and how often would I have gathered you for your ſafety, to prevent your Ruin by the *Roman* Eagles, that will as eaſily kill and deſtroy you, as the Eagle doth the Chickens, and ye would not.

Our Saviour, as he was God, ſo he was Man; *and ſome Speeches and Actions belong to him as Man. Chriſt as Man preached to the* Jews *as a Miniſter of the Circumciſion:* He was a Miniſter and Prophet to the *Jews*, and *would have gathered them as Man, whom he would not gather as God-man Mediator.* Surely as God he could have gathered them, ſo as to prevent both their Temporal and Eternal Deſtruction, if he had pleaſed; and as God-man Mediator he did gather the Elect amongſt them as to Eternal Salvation.

And for what you ſay concerning Chriſt's Tears over *Jeruſalem*, ſuch as may break a Heart of Stone:

I pray conſider, this may give more light into this whole buſineſs; that *this is ſpoken of Chriſt only as he was man, and not as he was God:* And ſo it is ſaid when Chriſt went to *Lazarus*'s Grave, *Jeſus wept*, John 11. 36. Surely when Chriſt wept over *Jeruſalem*, and over *Lazarus*, *it was only as man, he did not weep as he was God.* As he was Man he had ſuch ſinleſs Paſſions as Humane Nature hath; *but as he was God he*

was above all weeping and ſorrow whatſoever.

But when you ſay that Chriſt's Tears over *Jeruſalem* were ſuch as might break a Heart of Stone: you muſt know, that Chriſt's pouring out of Tears as Man, is not ſufficient to break an Heart of Stone. It is only Chriſt pouring out of his Spirit upon us, as he is God-man Mediator, that can break an Heart of Stone: So that you have done nothing to prove, that when God doth graciouſly purpoſe and intend to convert a Man, that he doth not effect it.

Ay, but you add, that ſure you are, that God's Mind in ſending Chriſt to them, was to turn every one of them from their Iniquities, *Acts* 3. *ult.*

Let us enquire into the meaning of that Scripture, *Acts* 3. 25, 26. *Peter* preaching to the *Jews*, ſaith, *Ye are the Children of the Prophets, and of the Covenant made with our Fathers, ſaying to* Abraham, *In thy Seed ſhall all the kindreds of the Earth be bleſſed: unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from his Iniquities.*

The Apoſtle *Peter* was now preaching to the *Jews*, and tells them, that they had been ſo wicked, as to deliver up Chriſt to *Pilate*, denyed him to be the *Meſſiah*, and had killed the Prince of Life, *Verſ.* 13, 14, 15. yet he exhorts them to Repent, and be Converted that their ſins might be blotted out, *Verſ.* 19. Now whereas thoſe that were Convinced, that beſides their other ſins, they had been guilty of Crucifying the Lord of Glory, they might think there was no hope for their Salvation. He tells them, that they were the Children of *Abraham*,

braham, to whom God promiſed, that by the *Meſſiah*, who came of his Seed, according to the Fleſh, all the Kindreds of the Earth; all the Elect amongſt the *Gentiles*, as well as the *Jews*, ſhould be eternally bleſſed: Therefore, tho' theſe *Jews* ſhould be greatly humbled for their having a hand in Chriſt's death, yet *they ſhould not deſpair of Mercy*: For unto you firſt God having raiſed up his Son Jeſus, hath ſent him to bleſs you, in turning every one of you from his Iniquities; that is, that they ſhould obtain Mercy, be bleſſed, and ſaved, any one, every one of theſe *Jews* to whom *Peter* preached, notwithſtanding all the evil that they had done, if now the Lord were pleaſed to give them a Heart to believe in Chriſt, whom they had Crucified. The *Jews*, notwithſtanding they had Crucified Chriſt, were to have a priority in having Chriſt preached to them, and Salvation by him. This is all that is intended in the words. It was far from *Peter*'s meaning, that God purpoſed to ſave every particular man and woman of the *Jewiſh* Nation then living, and to turn them from their Iniquities, for then it ſhould have been effected, for the Counſel of the Lord ſtandeth ſure, and the Thoughts of his Heart to all Generations. What do men mean in wreſting Texts of Scripture, thus to diſhonour the moſt high God, as if he were uncertain to effect what he purpoſes, and intends to do, as if he were like Man, whoſe Purpoſes are often broken off and diſappointed: No, our God is wonderful in Counſel, and mighty in working; his Counſel ſhall ſtand, and he will do all his Pleaſure. As to this of the *Jews*, compare Scripture

ture with Scripture, and you will find, that God never ſent Chriſt to ſave and convert all the *Jews*, *Iſaiah* 8. 14, 15. 'Tis a Prophecy of Chriſt, and *he ſhall be for Sanctuary* (to the Elect amongſt them) *but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of* Iſrael (*to the generality and Body of the* Jews) *for a gin and for a ſnare to the Inhabitants of* Jeruſalem; *and many amongſt them ſhall fall, and be broken, and be ſnared, and taken.* And the Apoſtle *Peter*, 1 *Epiſt.* 2. 8. after he had ſaid that Chriſt was precious to thoſe that believe, he adds, and *a ſtone of ſtumbling, and rock of offence to them that ſtumble at the Word, being diſobedient, whereunto alſo they were appointed:* And *Simeon* ſpake by the Holy Ghoſt, *Luke* 2. 34. *Behold this Child is ſet for the fall and riſing again of many in* Iſrael, *and for a ſign that ſhall be ſpoken againſt.* And when the Diſciples ſaid unto Jeſus, why ſpeakeſt thou to them in Parables? he anſwered and ſaid unto them, Becauſe *it is given unto you to know the Myſteries of the Kingdom of Heaven, but to them it is not given*, Matt. 13. 10. 11. and Luke 8. 10. *Unto you it is given to know the Myſteries of the Kingdom, but to others in Parables; that ſeeing they might not ſee, and hearing they might not underſtand.* 'Tis ſaid too in another place, when they were alone he expounded all things to his Diſciples; yea (tho' others are ready to diſpute, and quarrel with God about it) when *Chorazin*, *Bethſaida* and *Capernaum* repented not: *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, even*

ſo

ſo Father, for ſo it ſeemed good in thy ſight, Matth. 11. 25, 26. Theſe Scriptures make it plain, that God never purpoſed nor intended to convert and ſave the generality of the *Jews*, but only them, whom he had ordained unto Life Eternal.

4. You ſay, as to the Phariſees, God did by his Servant *John* ſeriouſly call them to Repentance: yea, his Counſel was of God, *Luk.*7.29. who never ſaid to the Houſe of *Jacob*, ſeek ye my Face in vain.

I anſwer, as to that place, *Luk.* 7. 29 30. the words are, *And all the people that heard him, and the Publicans, juſtified God, being Baptiſed with the Baptiſm of* John, *but the Pariſees and Lawyers rejected the Counſel of God againſt themſelves, being not Baptiſed of him:* For the underſtanding of this Scripture obſerve,

1. What is meant by this, That the generality of the *Jews* that were Baptized of *John*, *they juſtified God?* the meaning is, that they acknowledged, that God had ſent them a great Prophet to call them to Repentance, and they ſubmitted to the Ordinance of Baptiſm that he was ſent to adminiſter, *not that the generality of the people that were Baptized of* John, *were truly converted*; for *John*'s Preaching and Baptiſm came to little: for when he carried them further in his Preaching, to ſet forth, that Jeſus was the Meſſiah, the Saviour that was to come into the World, they would not own him to be the Chriſt. Indeed *John* was a burning and ſhining light, and for a ſeaſon the people rejoiced in his light; but the generality of the *Jews* did not believe that Jeſus was the Chriſt:

But tho' ſome of them did admire him for his Miracles and Preaching for a while, yet the Phariſees, at the laſt, did carry it with the generality of the people of *Jeruſalem*, and they cryed out, *Let him be Crucified*; and ſaid, *His Blood be upon us, and on our Children.*

2. Conſider *what is meant by the Phariſees and Lawyers rejecting the Counſel of God againſt themſelves, not being Baptized of him.* The meaning is, that they wholly rejected *the Command of God* by his Servant *John*; *they did not ſo much as make a ſhew of Repentance, nor were Baptized of him, as many of the common people were*; nor would own at all, that Jeſus was the Chriſt as *John* preached he was. What is all this to prove, that God purpoſed and intended to convert theſe Phariſees, and yet they were not converted. As for thoſe words you mention, *Iſai.* 45. 19. *He hath not ſaid to the Houſe of* Jacob, *ſeek ye me in vain:* 'Tis certain, that never any *Jew* or *Gentile* that ever did ſeek God with all their Heart, diligently and ſincerely in Chriſt the Mediator, that ever it was in vain: But *you are quite off from the buſineſs in hand, which is to prove, that God doth purpoſe and intend to give any perſons Hearts to ſeek him aright in Chriſt, and that God fails in the effecting and doing of it.* Then you conclude your Letter to the Dr. that Miniſters, may boldly aſſure poor Souls, that God wills not their death, but that they turn and live; yea, he hath ſworn, that he hath no pleaſure in the death of the wicked.

To ſpeak a little of this; Preachers had need have a care that they ſpeak right things of God.

1. As

1. As to assuring men that God wills not their death, *take it as to particular persons; take any man that is yet in his Sins, how can you tell him, and assure him, that God wills not his death?* Hath not the Lord said, *The Soul that sinneth, it shall die?* and *cursed is every one that continueth not in every thing that is written in the Book of the Law*, Gal. 3. 10. so that all men are condemned by the Law. Well, come to the Gospel; *He that believeth not shall be damned*: Surely, according to the way of the Gospel, *if God do not give them Faith and Repentance, God wills their death and damnation*; for none can be damned but those whose Damnation God wills, to glorifie his Justice. *God wills the Salvation of all that are saved, and he wills the Death and Damnation of all that are damned*: Surely, you hold, that God wills the death of those that are never converted.

2. *As to assuring men, that God wills that they turn and live*: take it in this sense, that where the Gospel is preached, God commands men to turn unto him and live; and that all that do turn unto him, all to whom God giveth Grace to turn to him, shall live: But can you tell a company of People that are yet in their sins, that you can assure them, that God will give them Grace to turn unto him, that they may live. That man that could indeed assure all people that come to hear him, that God will certainly and infallibly give them a new Heart to turn unto him and live; this were a rare Preacher, indeed: but this no mortal man can assure all people of.

The way that Preachers are to go, is, first, to

to ſhew men, how *all have ſinned, and come ſhort of the Glory of God, and that God is Righteous, tho' he ſhould take vengeance upon them for ever. To ſhew them that there is no help and hope in their own Righteouſneſs or Strength*; and to *ſhew, Chriſt is an Alſufficient Saviour to all Believers; that whoſoever believeth on him, ſhall not periſh, but have everlaſting life*: And to exhort them to pray to God to give them true Faith and Repentance, to ſhew them that they have not a good thought or deſire, but what God works in them; that it is not enough for Converſion, to have Commands, Promiſes, and Threatnings ſet before them tho' God makes uſe of theſe; but to tell them as our Saviour did, *that none can come to Chriſt, but thoſe whom the Father draws*: None but thoſe to whom it is given of the Father; and that Sighs and good Moods, and Reſolutions in their own Strength are far ſhort of true Converſion; and that they pray and wait in the uſe of God's Ordinances, that the Lord, of the exceeding riches of his Grace, would give them a new Heart and Spirit, that they may find, that God hath put his fear in their Hearts, that thro' his Grace they may find not only ſome ſudden flaſhes, and ſudden reſolutions to turn to God, but a penitent frame of Heart for ſin, a prizing of Chriſt, adoring of God's free Grace in him, and deſire and endeavour to walk with God. But to entertain people with Diſcourſes of By-opinions and Controverſies, and to talk of Univerſal Redemption is but to do people hurt inſtead of good: yea, upon preaching of Univerſal Redemption, Experience hath ſhewn, that people generally are more

more Carnal and Prophane in their lives.

Now to explain *Ezekiel* 18. 32. *I have no pleaſure in the death of him that dieth*: and Ezekiel 33. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live; turn ye, turn ye, from your evil ways, for why will ye dye, O Houſe of* Iſrael?

1. This is ſpoken to the Houſe of *Iſrael*, not of all mankind. They were the Children of *Abraham*, his Friend, they were under the external Diſpenſation of the Covenant of Grace; what is this to all mankind? The *Gentiles*, they were aliens to the Commonwealth of *Iſrael*, and ſtrangers from the Covenant of Promiſe, having no Hope, and without God in the World, *Eph.* 2. 12.

2. *God hath no pleaſure in the death of the wicked, as it is the pain and miſery of the Creature; ſo God hath no pleaſure in the torments of the Devils, and damned in Hell: yet it is his holy pleaſure to puniſh them there to Eternity, for the glorifying of his Juſtice.* And when God Commands the people of *Iſrael*, ſaying, *Turn ye, turn ye, why will you dye?* he ſhews them that Obedience is acceptable to him, but not that ever he purpoſed, and intended to give all their Hearts a ſaving turn, which he could have done, if it had pleaſed him.

3. Compare Scripture with Scripture: God ſaith, *Ezekiel* 5. 11. Neither ſhall mine Eye ſpare, neither will I have any pity, *v.* 13. *Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted*; Minuit vindicta dolorem. Iſai. 1. 24. *Ah, I will*

will ease me of mine Adversaries, and avenge me of mine Enemies: in the Hebrew it is, *I will comfort my self*] in shewing my Wrath and Justice upon them, *Proverbs* 1. 25. 26. but *ye have set at nought all my Counsels, and would have none of my Reproofs, I also will laugh at your Calamity, and mock when you Fear cometh.* All these texts of Scripture; those in *Ezekiel* 18. 32. 33 11. and those in *Isaiah* 1. 24. *Ezekiel* 5. 11, 13. *Proverbs* 1. 25, 26. *must be understood with great Caution and Sobriety.* God doth often speak after the manner of men to our shallow Capacities, but *we must understand all Scripture so as to know that there are no Passions in God's immutable Essence, nor any change in his Purposes for ever.* So much in answer to this Author's Letter to Doctor *Collings*.

But he is up with the Doctor again, *Pag.* 17. concerning *Voluntas signi*, and *Voluntas beneplaciti*; but surely he doth not rightly english *voluntas beneplaciti*, or else his Printer hath not done right, for he calls it (his acceptable Will.) That which Divines mean by *voluntas beneplaciti, is what God himself hath decreed shall infallibly come to pass*: But as this Author speaks, this distinction of Divines would be no distinction at all; for to be sure, what God commands is acceptable to him: but the meaning of Divines by *voluntas beneplaciti*, is not what is acceptable to God from Man as his duty, but what God himself pleases to do, or suffers to be done for his Glory.

This distinction of Divines being well understood, is a great help to the understanding of many places of Scripture: God gives out Precepts

cepts and Commands to men for ſeveral wiſe and holy Ends.

1. *To ſhew his Lordſhip and Authority, that he hath an abſolute dominion over them, to command what he pleaſes.*

2. *To ſhew what is good and acceptable to him, to ſhew what is their Duty.*

3. *To ſhew them their inability, weakneſs, and inſufficiency; that man may ſee what cauſe he hath to be humbled, and lye low before God; for man of himſelf can do nothing of what God commandeth, from a right Principle, and to a right End, but what God pleaſes to work in us, and do for us*; that is another thing, indeed as to his Elect, what he commands them as their Duty he purpoſes and promiſeth to do for them of his meer Grace and good pleaſure. *Tho' man by his fall hath loſt his power to obey, yet ſurely God hath not loſt his power to command*: God gives ſome Grace to obey, to others he doth not give Grace: Who ſhall diſpoſe of his Grace but himſelf?

Further to illuſtrate this diſtinction of Divines concerning God's Will of Precept, what he commands men to do; and his Will of Purpoſe, what he will certainly and infallibly do himſelf: Let it be obſerved, that God's Will, as to ſome Precepts and Commands to men do vary, and alter as it pleaſeth him. As for example, ſeveral ritual Commands about the Worſhip of God, which he required in his Worſhip under the *Old Teſtament*, are altered under the *New Teſtament*: But take God's Will for his Purpoſes and Intentions, what he will do, and he is of one mind, unchangeable from Eternity to Eternity. Yea,

Yea, to make this Diſtinction far more evident, *God doth ſometimes give out a Command to Man to do a thing, and yet may abſolutely purpoſe and intend to hinder a Man from doing of it*; as in the caſe of God's Command to *Abraham*, to offer his Son *Iſaac*, *Gen.* 22. 2. *And he ſaid, take now thy Son, thine only Son* Iſaac, *and get thee to the Land of* Moriah, *and offer him there upon one of the Mountains that I will tell thee of*: Abraham prepared all things to obey this Command of God: and *v.* 10, 11, 12. and after he had bound his Son, ſtretched out his Hand, and took the Knife to ſlay his Son, the Lord called unto him, and ſaid, *Lay not thy Hand upon thy Son, neither do thou any thing unto him*: Here we ſee that God gave out a Command to do a thing which he never purpoſed and intended to be done; yea, which he reſolved to hinder the doing of; therefore it is one thing for God to command us to do a thing, and another thing for God to purpoſe and intend this thing ſhall certainly be effected: Yea, take another inſtance concerning *Pharaoh*, *Exod.* 4. 21. And *the Lord ſaid unto* Moſes, *When thou goeſt to return into* Egypt, *ſee that thou do all thoſe wonders before* Pharaoh, *which I have put in thine Hand; but I will harden his Heart, that he ſhall not let the people go.* God ſent a Command to *Pharaoh* to let the People of *Iſrael* go out of his Land, *Exod.* 5. 1. but before ever *Moſes* came to *Pharaoh* with this Meſſage and Command, God ſaid to *Moſes*, I am ſure that the King of *Egypt* will not let you go, no not by a mighty hand, *Exod.* 3. 19. So here you ſee, that God, as Sovereign Lord, may give out a Command to

ſhew

ſhew his Authority over Man, and require a thing of Man as his Duty, when he doth not intend to enable a Man to do it: Yea, when God intends to harden a Man's Heart; that is, intends to leave Man to the Corruption of his own Heart, that he ſhall never do what God commands him. If you will not adore the Incomprehenſible Majeſty and Ways of God, but compare him with Man, put Laws upon God, that he muſt do, as Man is bound to do; then, I ſay, this borders upon Blaſphemy, if it be not down-right Blaſphemy againſt the moſt high God.

CHAP. III.

An Anſwer to this Author's Letter to Mr. H. *wherein this Author pretends to bring ſeveral places of Scripture for Univerſal Redemption.*

IT ſeems Mr. *H.* ſent a Paper of Verſes to this Author: He anſwereth theſe Verſes by a Letter, and with this very Humble and Civil Direction [*To the Nameleſs and Nonſenſical Poet*] indeed I have ſeen theſe Verſes, and truly, to ſpeak my Judgment of them, tho' this Author calls them Nonſenſical, yet they were written with great Judgment [excepting the Scriptures which this Author quotes, which are excellent in themſelves, however wreſted and miſtaken by Men;] I think *there is more Truth and good Senſe in thoſe Verſes, than in all this Author's Book.*

'Tis

'Tis true, he that made thoſe Verſes did not ſhew himſelf to be a *good Poet*; but he ſhewed himſelf a *knowing Chriſtian*; and tho' I have known the Perſon many years, yet I could not have expected, that he could have framed ſo many ſolid Arguments againſt Univerſal Redemption; and if I had known before hand, that he would have written to this Author, I would have adviſed him to have written in Proſe, and not in Verſe. Good Poetry is one thing, and good Senſe is another.

Theſe Verſes were againſt Univerſal Redemption: This Author in Anſwer to this Letter brings ſeveral Scriptures for Univerſal Redemption which are now to be explained.

When the Papiſts bring for Tranſubſtantiation the words of our Saviour; *This is my Body*: We deny Tranſubſtantiation, but we don't deny the words of our Saviour; but ſhew the meaning of the words to be otherwiſe than they underſtand them: So in dealing with this Author, we do not deny the Scripture; we hold, that Chriſt dyed *for all, for every Man, for the whole World*; that is, for all the Elect, for all Believers of all Nations, of all Ranks throughout the whole World; and we ſay no more is intended in any of thoſe Expreſſions, but that this Author, and thoſe that are of his Opinion, miſtake the meaning of the Scriptures.

Before I come to explain the Scriptures this Author brings for Univerſal Redemption:

1. Let it be conſidered. that the words [*all*] [*every*] [*the World*] [and the [*whole World*] do not always ſignify all *Adam*'s Poſterity, but muſt

muſt be taken in a limited, reſtrained Senſe; yea, *ſometimes but for a few*, that there is nothing can be concluded from thoſe Expreſſions, but by conſidering the Subject matter ſpoken of, and the Circumſtances of the places of Scripture where thoſe Expreſſions are uſed.

1. As for example of the word [*all*] it is not always meant of all *Adam*'s Poſterity, but ſometimes of but few Perſons, *Pſal.*145. 14. *The Lord upholdeth all that fall*: whereas Men fall into ſin and miſery; yea, the greateſt part of mankind into Hell it ſelf, and the Lord doth not prevent theſe things: The meaning is only, that thoſe that are upheld, and kept out of Sin and Miſery here, or Hell hereafter, he it is that upholds them; but this *all* that the Lord upholds, are indeed but a ſmall number in compariſon of thoſe that God doth not uphold. The *Jews* ſaid to *John*, *chap.* 3. 26. *He to whom thou bareſt witneſs, behold the ſame Baptizeth, and all Men come to him*; when it was ſo few that came to Chriſt, ſo that *John* ſaith, *verſ.* 32. *that no Man* (comparatively) *received his Teſtimony.*

2. For that Expreſſion [*every Man*] it is often to be taken in a limited reſtrained Senſe, *Luk.* 16. 16. *The Law and the Prophets were until* John, *ſince that time the Kingdom of God is preached, and every Man preſſeth into it*: It was only ſome of all ſorts, and very few in compariſon of thoſe that were then living in the World, 1 *Cor.* 12. 7. *But the manifeſtation of the Spirit is given to every Man to profit withal*; when indeed the manifeſtation of the Spirit there ſpoken of, the extraordinary gifts of the

Spirit are given to few, very few; but the meaning is only, that to every one of those to whom this Manifestation of the Spirit is given, it is, that they may profit others with it. Again, 1 *Cor.* 4. 5. the Apostle speaking of the Day of Judgment, saith, That *then shall every Man have praise of God*; which is meant only of every true Believer; for the greatest part of *Adam*'s Posterity shall not then have praise of God, but have the Sentence of Eternal Damnation pass against them.

3. As for the word [*World*] and [*whole world*] these Expressions are sometimes taken too in a limited, restrained Sense, *John* 12. 19. *The Pharisees therefore said amongst themselves, Perceive ye how ye prevail nothing? Behold the World is gone after him*: whereas it was but few, very few of Men then living in the World that went after Christ, and owned him in any Sense, it was only of a few in that little Country of *Judea* that were there spoken of, *Luk.* 2. 1. *And it came to pass in those Days, that there went out a Decree from* Cæsar Augustus, *that all the World should be taxed*; it was but all the *Jews*, as some Expositors think; however it was but all that were subject to the *Romans*, which were far from being all Mankind then living in the World.

I might give many more Instances that the word, *all*, and *every Man*, *the World*, and *all the World*, are taken in a limited and restrained Sense sometimes; and that nothing can be collected rightly from such Expressions, but as the Matter treated of, and the Circumstances of the place shall require.

2. I would enquire in what Sense we are to under-

underſtand Chriſt's dying, that we may know what we diſpute about: Let us conſider,

1. Who it was that dyed for Sinners, and this may give light into this Controverſie, tho' it was only the Humane Nature of Chriſt that dyed, or was capable of dying; yet the Perſon was God, the fellow of the Lord of Hoſts: therefore God is ſaid to purchaſe the Church with his own Blood, *Act.* 20. 28. If Chriſt, indeed, had not been God by nature, then People might have had ſuch low, undervaluing thoughts of his Death, as that he might dye in vain as to ſome; yea, as to all he dyed for: But we that do believe he was God-man, cannot believe but that he will infallibly ſave all that he dyed for. Indeed, if we did not believe the Doctrine of the *Trinity*, and that Chriſt is the ſecond Perſon of the for ever bleſſed and glorious *Trinity*: and that he is the Son of God by Ineffable Eternal Generation, very God as the Father is; and that he took upon him Human Nature, that he might ſuffer the Puniſhment of our Sins, and redeem and ſave us; we would never contend about his Death, who he dyed for; becauſe, if he had not been the Brightneſs of the Father's Glory, and the expreſs Image of his Perſon, he could never, by himſelf, have purged away our Sins by the Sacrifice of himſelf. It is to be feared, that ſome Arminians are Socinians too: Anti-trinitarians, as *Michael Servetus* was, of whom I ſhall ſpeak afterwards, if God permit. And indeed Arminianiſm prepares the way to Socinianiſm, if God does not graciouſly ſtop Men in the way of Errour. So that this I lay down as

a Basis and Foundation for an Enquiry who Christ dyed for; that all would consider the Eminency, yea, the Infiniteness of the Person that dyed for us. It was he *that was in the form of God, and thought it not robbery to be equal with God, tho' he took upon him the form of a Servant, and was found in fashion as a Man, and was obedient to Death, even the Death of the Cross*, to redeem his Church. This was the greatest wonder that ever was done in this World: It is the astonishment of Angels and Men to Eternity; and can any imagin, that *God was manifest in the Flesh, and dyed in vain for any for whose sake he bare the Punishment of their Sins, and went through unutterable pain and suffering for their Redemption.*

2. Let us consider what is the sense and meaning of Christ's dying for us; *It is, that Christ dyed in our stead, as our Surety, and as a proper Sacrifice for our Sins.* Christ dyed, *not only for our good*; as the Socinians speak; *but in our stead, as well as for our good: Our Iniquities were laid upon him*, Isai. 53. 6. *He bare our Sins in his own Body upon the Tree*, 1 Pet. 2. 23. *He suffered for Sins, the Just for the Unjust*, 1 Pet. 3. 18. for all the Sins whatsoever of them, for whom he dyed, *Rom. 4 ult. Who was delivered for our Offences, and was raised again for our Justification.* Those for whom Christ dyed, he made an absolute, perfect satisfaction for all their Sins; yea, purchased Converting and Keeping Grace for them here, and Glory hereafter: He did not do the work of Mediator and Saviour by halves, *He obtained Eternal Redemption* for those for whom he dyed, *Heb. 9. 12.* he gave himself for those

thoſe for whom he dyed, to Merit and Purchaſe for them Faith, Repentance, Grace and Glory to be infallibly beſtowed upon them in the Lords appointed time and ſeaſon, 1 *Pet.* 1. 18, 19. *Titus* 3. 13, 14. as I ſhall endeavour to ſhew in a Chapter by it ſelf.

But as for this Author, and thoſe of his way, though they make a great noiſe about Chriſts dying for all *Adams* Poſterity: Yet *they do really deny that Chriſt dyed for any Man or Woman in the World, in a true Scripture Senſe*; that is, that Chriſt ſo dyed for any, as to make Satisfaction for all their Sins, and to purchaſe ſaving Grace here, and Glory hereafter, to be infallibly beſtowed upon their particular perſons: For they ſay that notwithſtanding Chriſts Death, there might not one Man or Woman in the World have been ſaved. The truth is, though ſome may mean well, and think they exalt Chriſt by the Doctrine of Univerſal Redemption: Yet they do debaſe and diſhonour Chriſt, and bring all at laſt to Mans Meriting his own Salvation.

1. I ſay that *Arminians* do Debaſe, Diſgrace, and Diſhonour Chriſt, and that Glorious, and for ever to be adored Redemption by him. They talk indeed of Univerſal Redemption by Chriſt, but indeed *it is an Univerſal, nothing in compariſon of that True, Perfect and Eternal Redemption that our Lord Jeſus Chriſt hath wrought for thoſe for whom he dyed*; which ſhall infallibly bring them to Grace here, and Glory hereafter, as ſhall, God willing, be manifeſted afterwards.

2. I ſay that *Arminians*, (whether they do

really intend it or no,) bring all at last to Man Meriting his own Salvation. For if God the Father did no more in Electing a particular person to Grace and Glory, and the Son of God in Redemption, and the Holy Ghost in infusing a new Heart for those that are Saved, than for those that perish for ever: Then those that are Saved, it is by their own Merits, Worthiness, Towardliness and Goodness above others; and so they are not Saved by meer Grace, not by any Special Discriminating Grace from the Father, Son and Holy Ghost to them; and so, whereas God hath ordered it so, that no Flesh should glory and boast in his presence; These lay a Foundation for pride and self-conceit, and make poor provision for admiring free special Discriminating Grace here, and to Eternity in Heaven. Yea, one of the *Arminians* in answer to that question, who maketh thee to differ? would not mince the matter as some others do: But boldly and roundly answered to the Apostles question, I make my self to differ.

These things being premised, I shall now close with you upon the Scriptures you bring, and shall make it manifest (if the Lord put in by his Spirit to give Light) they do not hold forth that Christ dyed for all *Adams* Posterity.

1. The first you name is *Hebrews* 29. *We see Jesus made a little lower than the Angels, for the suffering of Death, Crowned with Glory and Honour, that he by the Grace of God should taste death for every Man.*

This Scripture this Author cites in the first place, and Mr. *J. C.* in his Book called Redemp-

demption redeemed, counts this Text the fulleſt of all other places for Univerſal Redemption; but indeed 'tis a notable Text againſt it, and may give us much light how to underſtand the word [all,] and [every Man] and [the World] in other places of Scripture.

1. The Apoſtle ſhews what was the *cauſe* of Gods giving his Son to taſt Death for us, it was the grace of God; the for ever to be Adored grace of God, the exceeding Riches of his grace that ever was, or can be to thoſe perſons that God gave his Son to dye for.

2. He expreſſeth *what Chriſt ſuffered* for them in purſuance of Gods eternal and infinite grace to thoſe perſons whoſe Surety and Mediator he was, and that is ſet forth by *taſting of Death for them*; whereby is meant, the bitter Paſſion of Chriſt, ſuffering in his Soul and Body, to bear the Curſe of the Law; the Wrath of God due to their Sins, that ſo they might not bear it themſelves.

3. He ſhews who it was that Chriſt taſted Death for, this bitter Death; in the Greek it is [ὑπὲρ παντὸς] which, leſt any ſhould think is meant of all *Adam's* Poſterity, it is reſtrained by the Apoſtle himſelf; he ſhews it was only for the Elect: for it follows, *v.* 10. *For it became him, for whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings*: So that the Apoſtle ſhews, that the all that Chriſt taſted Death for, are all *the Sons that are to be brought to Glory*: all that God hath Predeſtinated to the Adoption of Children, Chriſt taſted Death for all them, and only them.

Again, he shews who were intended by the all that Christ tasted Death for, by calling him, *The Captain of their Salvation*; that those that Christ, as their Captain and Leader, would infallibly conduct to Salvation, *v.* 11. *For both he that sanctifieth, and they that are sanctified are all of one*: The all, and every one, that Christ tasted Death for, is restrained by the Apostle again, to all *those that are, or shall be sanctified by the Blood and Spirit of the Lord Jesus* their Sanctifier, and in the end of *v.* 11. it is said, For which cause *he is not ashamed to call them Brethren*: and *v.* 12. *I will declare thy Name unto my Brethren, in the midst of the Church will I sing Praise unto thee*: So that the all that Christ tasted Death for, is all that he makes Believers, *makes his Brethren, makes his Church*; and *v.* 13. *Behold, I and the Children which God hath given me*: So that those that Christ tasted Death for, is limited to those that the Father hath given him, and are the Children of God by Faith in Jesus Christ; such as are given to Christ, to bring all of them, at last, to be actually the Children of God: So that all things considered, as I said before, we have the Apostles example in enquiring into the true meaning of any Scripture that speaks of Christ's dying for all, giving himself a Ransom for all, his being a Propitiation for the Sins of the whole World: to restrain and limit such Expressions *to the Sons that were to be brought to Glory: to those that Christ was to make Brethren: to those that are, or shall be sanctified by him, to his Church; to those that were given him of the Father, to be certainly and infallibly brought to Glory.*

2. The

2. The next place this Author bringeth for Univerſal Redemption, is, 1 *John* 2. 2. *Who is a Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World.* Now for the finding out the true meaning of this Scripture,

1. Obſerve, that this Epiſtle was written to the *Jews*, *v.* 7. Brethren, *I write no new Commandment unto you, but an old Commandment, which ye had from the beginning*: It was the *Jews* that had the Commandments of God; the ſum of which old Commandments was, *Thou ſhalt love the Lord thy God with all thine Heart, and thy Neighbour, as thy ſelf*, Matth. 22. 37, 38, 39. As for the *Gentiles*, they had not the written Law committed to them, *Pſal.* 147. 19, 20. *He ſheweth his Word unto* Jacob, *his Statutes and his Judgments unto* Iſrael; *He hath not dealt ſo with any Nation; and as for his Judgments they have not known them.*

2. Conſider, that when the time came, that the Lord would viſit the *Gentiles*, and that the Goſpel ſhould be preached unto them, it was expedient that there ſhould be ſuch Expreſſions uſed, that Chriſt was the Propitiation for the Sins of the whole World, not only to encourage the *Gentiles* to look after Chriſt, but alſo, *in reſpect of the* Jews, who did generally deſpiſe the other Nations of the World, and thought the Meſſiah was only for them; yea, for a time, the *Jews* that believed could hardly bear to hear of the calling of the *Gentiles*. Therefore the Apoſtle ſhews that Chriſt was not only a Propitiation for the Sins of Believers amongſt the *Jews*, but for the Believers amongſt the *Gentiles* throughout the whole World.

3. The

3. The word [*Propitiation*] will give light into the meaning of the place, and determine the true ſenſe and meaning of it; for what is it for Chriſt to be a Propitiation for our Sins? it is to make Satisfaction and Reconciliation for our Sins; an abſolute and perfect Satisfaction for all our Sins, to the Law and Juſtice of God; and this is laid up with the Faithfulneſs of the Father to be certainly and infallibly beſtowed upon us in the Lord's appointed time. Thoſe that Chriſt hath died for, he hath made ſuch an abſolute and eternal Satisfaction and Reconciliation for their Sins, for all their Sins, that they ſhall certainly be Called, Sanctified, and Eternally Saved: So that as Divines have obſerved the true ſenſe and meaning of this place before us, is the ſame with what we have, *John* 11. 51, 52. *And this ſpake he, not of himſelf; but being High-Prieſt that year, he propheſied, that Jeſus ſhould die for that Nation,* (that is, the Nation of the *Jews*) *and not for that Nation only, but that alſo he ſhould gather together in one, the Children of God that were ſcattered abroad*: that is, the Elect amongſt the *Gentiles* throughout the whole World.

3. Then he cites, 1 *Tim.* 2. 6. 7. *Who gave himſelf a Ranſom for all, to be teſtified in due time, whereunto I am ordained a Preacher, and an Apoſtle; (I ſpeak the truth and lie not) a Teacher of the Gentiles in Faith and Verity*; for the underſtanding of this Scripture.

1. Conſider, that when the Apoſtle wrote this Epiſtle, the Magiſtrates were *Gentiles*, and not Jews; and they were generally wicked Perſecutors, whereupon the Profeſſors of the Goſpel

pel through their Corruption and Weakneſs did many of them *neglect to pray for them, but rather prayed againſt them:* Now the Apoſtle puts them upon Prayer for theſe Magiſtrates, and ſhews them, that if God do not pleaſe to Convert them, yet he can ſo over-rule them, that they may *live peaceable lives*, and enjoy the liberty of God's Worſhip in their Dominions; yea, the Apoſtle goes further, he would have them pray for the Converſion of thoſe Wicked, Perſecuting Magiſtrates, and ſaith, *v.* 4. That *God would have all Men to be ſaved, and to come unto the knowledge of the Truth.* Some of all ſorts and ranks, ſome Kings and great ones, as well as mean People; and that for any thing they know, God will ſave, and bring to the knowledge of the Truth, thoſe Wicked Magiſtrates, that did then perſecute the Church; all thoſe that God will have to be ſaved, he will bring them to the knowledge of the Truth: He can eaſily do it, tho' for the preſent they be ignorant of the Truth, therefore he would have them pray, that God would convert them: and whereas ſome Profeſſors of the Goſpel then, were *Jews*, and were much alienated from the *Gentiles*, the Apoſtle would take off their Prejudice from thoſe Kings, and thoſe that were in Authority, becauſe they were *Gentiles*; and tells them, that there is *but one Mediator between God and Man, and that he gave himſelf a Ranſom for all*; that is, for all the Elect, whether *Jews* or *Gentiles*, and ſaith, *I am a Preacher to the* Gentiles; and God hath made me an Inſtrument in his Hands for the Converſion of many *Gentiles*; therefore why might not the Lord ſave, and bring to the know-

knowledge of the Truth, these Kings and great Men, as well as others, if he pleases: and tho' great Men have great Spirits, high, proud Spirits many times, and say, Who is the Lord? yet *the King's Heart is in the Hand of the Lord* (as well as another Man's) *and he turneth it as the Rivers of Water, which way soever he pleases*, Prov. 21. 1. therefore, *v.* 8. *I will that Men lift up holy Hands without Wrath* (for these Kings, and those that are in Authority, tho' they be wicked Persecutors for the present) *and without doubting of God's Power* to Convert them if he pleases. This Paraphrase upon the words may give light into the true meaning of the place.

2. That which may put all out of doubt concerning the meaning of this place. Let it be considered, what it is for Christ to give himself a Ransom for Men, [ἀντίλυτρον] Christ's Ransoming Souls was not like others Ransoming: *He gave his Life a Ransom*, Matth. 20. 28. there never was such a Ransom as he gave; he that was God-man gave his Life a Ransom *for many*, 'tis said in that place of *Matthew*; *for all*, in this place to *Timothy*; both signify the same, the many that Christ gave himself a Ransom for, are all the Elect *Jews* or *Gentiles*. This Ransom that Christ gave, was an Infinite Ransom, of infinite worth and value; it makes sure and certain the discharge of all those for whom he gave himself a Ransom. When Men do well consider of it, they will not so disparage him, that was God-man, as to think that he gave himself a Ransom for Men, and that yet they should be Prisoners in Hell for ever. If Christ had only died as an Example, as the Socinians

cinians ſay, or for Mens good, ſome way or other, it had been another caſe: but Chriſt dying in the room and ſtead of Men, and giving himſelf a Ranſom for them, this Ranſom will do all for them to ſecure their Salvation: And as to Faith, Repentance, and Perſeverance in Grace, they all follow upon Chriſt's giving himſelf a Ranſom; for Chriſt would not give himſelf a Ranſom at random, at uncertainties, but made ſure to purchaſe ſuch inherent Grace for all thoſe that he gave himſelf to be a Ranſom, that they ſhall be effectually converted, adore this Grace that Chriſt, God-man, ſhould give himſelf a Ranſom for them, and love him, and live to him: So that, I ſay, the very conſideration, what it was for Chriſt, God-man, to give himſelf a Ranſom, is ſufficient to reſtrain, and limit the word *all*, to all the Elect, to all, and only them that ſhall be ſaved.

4. Then this Author brings, 2 *Cor.* 5. 14. 15. *For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.*

1. For the Explanation of this Text.

This Text ſpeaks only of Believers, the word *all* is reſtrained, and limited by the word [*us,*] thoſe that have believed in Chriſt, or ſhall hereafter believe in him to life everlaſting: for ſurely the love of Chriſt conſtraineth Believers only to love him, and to live unto him, the love of Chriſt hath no ſuch effect but upon Believers.

2. The Apoſtle ſhews, that they which live by

by Chriſt, they were by nature Children of Wrath, as well as others: All dead Men, as being under the Curſe of the Law, as well as others, and that Chriſt died for them, not only that they might be delivered from the Curſe of the Law, *not only that they might live in that ſenſe*, but that thoſe that are alive from the Law, as to Condemnation, ſhould not live to themſelves, but to him that died for them, as to Sanctification alſo: That is, that Chriſt intended and purchaſed for all thoſe, for whom he died, not only that they ſhould live, as to Juſtification, but as to Holineſs and Sanctification too; he procured both for them, and both ſhall be infallibly beſtowed upon them; ſo that the Apoſtle's meaning is, not only that the Love of Chriſt in dying for us, is a ſtrong Argument, why they that he dyed for, ſhould live, not to themſelves, but to him: But alſo, that Chriſt both intended and purchaſed this grace to be certainly confer'd upon them, that they ſhould be ſo Sanctified, that they ſhould not live to themſelves, but unto him that dyed for them, and roſe again, according to *Titus* 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar People, Zealous of good works.*

So that this Text duely conſidered, is *a notable place againſt Univerſal Redemption*: For it holds forth, that all that Chriſt dyed for, he did not only intend and purchaſe that they ſhould be certainly and infallibly delivered from Condemnation, but that they ſhould alſo be ſure to be Sanctified, that they might live to Chriſt in Holineſs and Righteouſneſs.

5. This

5. This Author mentions the words of our Saviour. *John* 6. 51. *The Bread that I will give, is my Fleſh; Which I will give for the Life of the World*: For the Explanation of this Text.

Conſider that our Saviour Preached but in that little Country the Land of *Judea*, and at firſt forbad his Diſciples to go and Preach amongſt the *Gentiles*. And the *Jews* to whom our Saviour ſpake theſe words, had a ſtrong conceit (as was hinted before) that the *Meſſiah* was for that Nation only: Therefore now the time drew near, that many of the *Gentiles* were to be Converted; our Saviour tells them, that he will give his Life for the World, not only for thoſe which the Father had given him amongſt the *Jews*, but amongſt the other Nations of the World: Amongſt whom many now were to be Converted, *for this was a great Myſtery, that Chriſt was to be Preached unto the Gentiles, and be believed on in the World*, 1 *Tim.* 3. 15. for though there were many Propheſies of the Converſion of the *Gentiles*, yet they were little underſtood, and *Epheſ.* 3, 4, 5, 6. the Apoſtle ſaith that this was a *Myſtery which in other Ages was not made known to the Sons of Men*, (that is, not clearly made known) *that the* Gentiles *ſhould be Fellow-Heirs of the ſame Body, and partakers of his promiſe in Chriſt by the Goſpel*: And this is the reaſon why Chriſt ſaid that he gave his Life for the World, not that he gave his Life for all *Adams* poſterity, but for all that the Father had given him amongſt the *Gentiles* as well as *Jews*.

6. The next place this Author brings, is, 1 *Tim.* 4. 10. *for therefore we both labour and ſuffer*

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fer reproach, becauſe we truſt in the living God, who is the Saviour of all Men, eſpecially of thoſe that believe: For Explanation of this place of Scripture, the Apoſtles went through great hazards and dangers in preaching the Goſpel, yet they went on in their work, truſting in the living God, who is the *preſerver of Men*, that is, the meaning of the Saviour of all Men. In this Text God doth afford wonderful outward preſervation to all Men in their callings, when he pleaſes; but he is the Saviour and Preſerver of Believers eſpecially, who are expoſed to more outward dangers from Enemies, than other Men are, and eſpecially Miniſters, they are in danger of Death often, yet God preſerves them from many and unknown dangers, until they have done their work, and ſerved their Generations according to the will of God. Therefore the Apoſtle and others of the Faithful, would truſt in the living God, they would leave all to Gods Providence, would not be afraid of any amazement, but go on in the way of their Duty; this is the meaning of the words, the Apoſtle is not here ſpeaking of Chriſt as Mediator, and of Spiritual and Eternal Salvation by him, but of the Providence of God, as the Preſerver of Men, of which Men in general have Experience, but Faithful Miniſters, and other Believers, eſpecially ſo far as God ſees fit.

7. Then this Author quotes, 1 *Tim.* 2, 3, 4. *This is good and acceptable in the ſight of God our Saviour, who will have all Men to be ſaved, and to come unto the Knowledge of the Truth.*

I have opened theſe words before, when I diſ-

discussed, 1 *Tim.* 2. 6. but to say a little more. The meaning of these words is, that God will have some of all Nations, some of all ranks, Princes as well as Subjects: Yea, though those Princes and Magistrates be wicked Persecutors, yet they may be saved, and come to the knowledge of the Truth: Therefore the Apostle would not have the professors of the Gospel exasperated against them, as they are apt to be; but saith, it is good and acceptable in the sight of God to pray for them, if perhaps God will give them Repentance, to the acknowledgment of the Truth, and they have Encouragement to pray; because God will glorifie his free grace in Christ, in Converting and saving some of all Nations, and of all Ranks, and some that for a time make havock of the Church. If Men will not be content with this exposition of the words, that by [all] is not meant all *Adams* Posterity, but only some of all sorts; It may be, that they think that all *Adams* Posterity shall be saved, though they don't think fit to say so openly: For when it is said, God would have all Men to be saved, to understand it of all individuals in the World, they must either say that God cannot do what he will, which is Blasphemy, or else they must hold that all *Adams* Posterity shall be saved, and indeed, Universal Redemption hath a tendency to that Opinion; but Men dare not say so, whatsoever they think, because so many expres Texts of Scripture are against it: But if God would have all *Adams* Posterity saved, and come to the Knowledge of the Truth, who could let it, for he doth whatsoever he pleases;

his Counsel shall stand, and he will do all his pleasure.

8. The next place is, 2 *Pet.* 3. 9. *The Lord is not slack concerning his promise, as some Men count slackness; but is long-suffering to us-ward, not willing that any should Perish, but that all should come to Repentance.*

For the understanding of this Text, let it be considered what is meant by that expression, *the Lord is not slack concerning his promise.* By the promise is meant Christ's promise to come the second time without Sin to Salvation, *Heb.* 9. last. Our Saviour at his first coming, had the Sins of his People to satisfie for, and he hath done that work, he hath offered one Sacrifice for Sin for ever; but he is to come the Second time without Sin to Salvation, without any Sin of his People to make atonement for, but then he shall come in all his glory: And when Christ who is our Life shall appear, his people shall appear with him in glory. But it might be said, why is he so long before he comes, seeing that he hath promised to come the Second time? The Apostle answereth, that the Lord is not slack concerning his promise of coming, but there is a set appointed time for it; and there are yet of the Elect to be Converted, *Gentiles* and *Jews*, and the Lord is long-suffering to us-ward; by the [us] is meant the Elect amongst the *Jews* and *Gentiles*; not willing that any, that is, that any one of the Elect should Perish, but that [all] should come to Repentance, that is, all the Elect. So that the meaning of the words is, that though the World be so full of Sin, yet Christ doth not come presently

ſently to execute Judgment, until all the Elect are brought to Repentance, and then he will come in all his glory, all the Elect muſt be born, and born again before Chriſt comes to Judgment: He is not willing that any one of them ſhould Periſh, but that all of them ſhould come to Repentance.

9. Then we are to conſider, *Acts* 17. 29, 30, 31. *Foraſmuch then as we are the off-ſpring of God, we ought not to think that the God-head is like unto gold, or Silver, or Stone graven by Art, and Mans Device; and the times of this ignorance God winked at, but now commandeth all Men every where to Repent, becauſe he hath appointed a day, in the which, he will Judge the World in Righteouſneſs, by that Man whom he hath ordained; whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the Dead.*

To open this place a little, *Paul* Preached to the Men of *Athens*, who were greatly addicted to Idolatry: He ſhews them what a groſs conceit it was, and indeed contrary to the light of Nature, to think that the Godhead is like unto Gold, or Silver, or Stone graven with Art and Mans Device: Yet he ſhews them that God had given up the *Gentiles* to this groſs Idolatry, as *Rom.* 1. 21, 22, 23. and *Acts* 14. 16. God had ſuffered all Nations to walk in their own ways, and here *v.* 30. *the times of this Ignorance, God winked at*; which muſt not be underſtood, as if God had not puniſhed them here, and in Hell, for their Idolatry and other Sins: But the meaning is, that God let them alone to walk in their Blindneſs and Ignorance. Gods Election then ran chiefly, and almoſt wholly

amongst the *Jews*, but [now] that Gods Election runneth among the *Gentiles*: Now the time is come to visit the *Gentiles*, to take out of them a People for his Name, he commandeth Men every where, in all Nations where we his Ministers come, to repent of their Idolatries, and other Sins in a more especial manner, than ever he did before, that Men turn from Idols to serve the living God; and this is a notable startling Argument to move them to Repent, and turn to God: For there is a Terrible Day of Judgment to come, when God will Judge the World in Righteousnes by that Man [Christ,] whom he hath ordained to be Judge of the quick and the dead.

What is this to Christs dying for all *Adams* Posterity but against it? For we see there how God suffered the Nations to walk in their Idolatrous courses, and did not send any to Preach the way of Salvation to them: And whereas [now] God commanded Men to Repent by the Preaching of the Apostles; this was to bring in the Elect among the *Gentiles*, and observe, that as to the Elect, the Lord doth not only command them to Repent, by the Preaching of his Ministers, but gives them Repentance it self by his Spirit.

10. The next place is, *Rom.* 5. 18. *As by the Offence of one Judgment came upon all Men to Condemnation, even so by the Righteousnes of one, the free gift came upon all Men unto justification of Life.*

For the understanding of this Text.

1. Consider that the first Man *Adam*, and the second Man the Lord from Heaven were both rub-

publick persons. The first *Adam* stood in the room of his Seed: The second *Adam* in the room of his Seed.

2. Consider that the Apostles scope in this Text and Context, is not at all to compare the two *Adams* as to the number of their Seed, as if Christs Seed were equal in number with the first *Adams* Seed; but the Apostles intent is only to compare the Power and Influence of the first *Adams* sin, to bring Condemnation upon all his Seed, with the power, Efficacy and Vertue, of the Second *Adams* Righteousness, to bring the justification of Life: And to that end, the Apostle shews that the first *Adam* by one sin, by one offence, brought his Seed into a State of Condemnation: And the Second *Adam* by his Active and Passive Obedience, did take away for his Seed, not only the Sin that came upon them by the first *Adam*, but *their many Offences* committed in their own persons, *v.* 16. So that, let it be well observed, the scope of the Apostle is to shew, that *as Death and Condemnation came inevitably upon all the first* Adams *Posterity by his fall, so shall the free gift of Righteousness come infallibly upon all in whose room and stead Christ dyed, as their second* Adam, *their Surety and Mediator.* The first *Adams* [*all,*] was all Mankind, the second *Adams* [*all*] was all the Elect, and most certainly and infallibly shall both Justification and Sanctification come upon all Christs Seed, whose publick person he was, all for whom he obeyed the Law, and bare the Curse of it. So that tho' every ordinary reader may not be able to take up the right sense of this place, the

Apoſtles ſcope is, that as Death came in by one publick perſon, ſo Life and Salvation came in by another publick perſon: And that the Lord Jeſus will infallibly juſtifie, and ſave his [all] for whom he undertook, and dyed as their Head Repreſentative, ſecond *Adam*, Surety and Mediator. This Text and Context rightly underſtood, throws down the conceit of Univerſal Redemption to the ground.

11. then the Author puts two Scriptures together, but nothing to the purpoſe, 1 *Cor.* 15. 22. *For as in* Adam *all dye, even ſo in Chriſt ſhall all be made alive*: And John 5. 29. *They that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation.*

As to the firſt Text. *As in* Adam *all dye, ſo in Chriſt ſhall all be made alive:* The Apoſtle there is ſpeaking of the Reſurrection of the Body; and though all ſhall be raiſed up at the ſecond coming of Chriſt, yet in this 22 *v.* and the next, *the Apoſtle is ſpeaking only of the Reſurrection of the Bodies of the Saints:* He firſt ſhews how Man came to be liable to natural Death, and ſaith, *in* Adam *all dye*; by his ſin and fall, Man came to be liable to natural Death, as it was penal indeed, not only natural, but ſpiritual, and liableneſs to Eternal Death came upon us by *Adam.* But the Apoſtle here is ſpeaking only of Natural Death; well, ſaith the Apoſtle, *in Chriſt ſhall all be made alive:* But ſaith he in the next Verſe, *every one in his own order, Chriſt the firſt Fruits,* and *afterward they that are Chriſts at his Coming.* Chriſt the Head of the Church; He was the firſt that

roſe

roſe from the dead by his own power, as he was God, and he was the chief, the moſt excellent perſon that ever was, or ſhall be raiſed from the Dead; and then he ſaith, that they that are Chriſts, they ſhall be *raiſed at his coming*, as Chriſt the Head, is raiſed from the Dead: So they that are Chriſts, all that are the Members of his Myſtical Body, they ſhall be raiſed at his ſecond coming: And the other Text *John* 5. 29. ſhews, that as Believers ſhall be raiſed at the laſt day, that they may be glorified not only in their Souls, but in their Bodies too: So the wicked they ſhall be raiſed too at the day of Judgment, that in their Bodies as well as in their Souls, they may be puniſhed for ever. I wonder that this Author ſhould ſo much as name theſe two Texts for Univerſal Redemption.

12. The next place is, 2 *Pet.* 2. 1. *But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in Damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction.* As to this place,

1. Tis very conſiderable, what is ſaid by the Learned Dr. *Ames*, for the underſtanding of theſe words, that is, that the word [Δεσποτης] here uſed, is not wont to be applyed to the Son; but appropriated to the Father, and that [Κυριος] is conſtantly given to the Son, the Lord Chriſt: And ſo he Explains it by *Deut.* 32. 6. *Is not he thy Father, that has bought thee? Hath he not made thee, and eſtabliſhed thee?* So that the words may be underſtood of God as Creator, and common Benefactor that had

bought them by outward and common Mercies, as he is said to have bought *Israel* of old: Others take notice, that the word [Ἀγοράζειν] which we translate bought, doth often signify Freeing, making Free; so that these false Teachers might be said, by the power of common Enlightning, to be made free from many gross Errors, and gross Sins for a time; and yet afterwards, were entangled in vile Doctrines and Practices, and returned with the Dog to the Vomit: This Exposition will stand very well.

2. But if their being bought, should be understood of their being bought by Christ, then the meaning is only this, That *these Apostates once thought, that Christ had bought them, as well as others, and the Brethren in the Judgment of Charity thought them to be such too, as Christ had redeemed:* But if Christ had indeed bought them by the inestimable and infinite price of his Blood, who is God as well as Man; he would either have kept them out of those vile Heresies and Practices they fell into, or would, after their fall, have renewed them again to Repentance; for Christ, God-man, is able to get and keep what he hath bought with his precious Blood, and will certainly and infallibly do it.

13. Then for *Rom.* 2. 16. *In the day when God shall judge the Secrets of Men by Jesus Christ according to my Gospel.*

The Scope of the Apostle in that place, is to shew the different degrees of Light and Knowledge the *Jews* and *Gentiles* had, and that they should be judged accordingly. The generality of the *Gentiles* had only the dim light of Nature,

Nature, which yet did reveal *ſome things* unto them, as that there was a God, that Parents were to be honoured, and that they ought to be kind and juſt one to another, and the like: But the *Jews* had the written Law, which declared more of the Will of God to them: Now the Apoſtle ſheweth, *v.* 12. That *as many as have ſinned without Law*, that is, that never had the written Law, *they ſhall periſh without Law*; that is, they ſhall not be judged and condemned for breaking the written Law that was given by God to *Moſes*; but they ſhall be judged and condemned for ſinning againſt the Light of Nature: But whereas it might be objected, How could they be guilty of Sin, who never had the Written Law? the Apoſtle anſwers, *v.* 14. *That the* Gentiles *which have not the* (Written) *Law, do by nature the things contained in the Law: Theſe* (ſaith he) *having not the Law, are a Law unto themſelves:* that is, in ſome *few things* they have the Light of Nature to be a Law, and Light to them: This the Apoſtle ſets forth yet further, *v.* 15. *which ſhews the work of the Law written in their Hearts*; that is, that tho' they had not *that Supernatural* Writing of God's Law promiſed to the Elect, in the Covenant of Grace, yet they have a Natural Writing of the Law in their Hearts, in ſome few Particulars (as was ſaid before) and the Apoſtle gives this Demonſtration of it, that theſe *Gentiles* have ſome knowledge of Good and Evil; becauſe their Conſciences ſometimes *accuſe* them, and bear witneſs againſt them; and ſometimes their Conſciences *excuſe them as to ſome Acts*; but the Apoſtle ſhews, that their Conſciences will

will more fully accuse them in the Day of Judgment; so that they shall have nothing to say, why they should not have the Sentence of Condemnation pass against them: Then the Apostle shews, that God will judge the World by Jesus Christ at the last Day, *according to my Gospel*; that is, according to the Doctrine that I Preach: This Doctrine *Paul* preached upon all occasions, that God would judge the World by that Man [Christ] whom he had ordained: This short Paraphrase may give light into this Context; I wonder that any should bring this place for Universal Redemption.

14. Another place he brings, *Coloss* 1. 23. *If ye continue in the Faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every Creature which is under Heaven.*

The scope of the Apostle is to shew, that according as Christ had commanded, the Apostles had preached the Gospel all over, to every Man and Woman to whom God gave them Opportunity, but the Gospel had not been generally preached before to all Nations; nor hath it been so generally preached since the Apostles time: But in opposition to *Judea*, the Gospel was preached all over, it was not confined to *Judea*: Not that the Apostles, or any other, did at that extraordinary time preach the Gospel to every individual person then in the World, but to a *great number* then in all Nations then known: Surely there were not then Preachers enough to go to every Town; but the time being come to call the Elect amongst the *Gentiles*, the Lord ordered

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ſo much Preaching every where, as ſhould be ſufficient to bring thoſe to believe who were ordained unto Life. Chriſt being preached to a Nation, or a Town, is no proof that Chriſt died for all that Nation or Town, but when the Lord orders by his Providence, that the Preaching of the Goſpel is ſent to a place, it is a ſign that there are *ſome Elect, and ranſomed People* there, whom the Lord will call out of Darkneſs into his marvellous Light.

15. I ſhould have named one Text before, that this Author ſets down, and that is, *John* 3. 17, 18. *God ſent not his Son into the World, to condemn the World, but that the World through him might be ſaved: He that believeth on him is not condemned; but he that believeth not is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God:* For the underſtanding of this Scripture, we muſt obſerve, that our Saviour ſpeaks theſe words to the *Jews*, and they had an Opinion, that the Meſſiah was to come only for them: They looked for the Meſſiah to come as ſome great Monarch to tread down all the other Nations of the World, and to ſet up the *Jews* in a glorious Eſtate, as to outward Dominion. The generality of the *Jews* were ſo blinded, that they did not look for the *Meſſiah* as a Spiritual Saviour, but as one that ſhould deſtroy the Nations of the World by outward force: therefore our Saviour tells them, that he was not ſent now, *at his firſt coming, to deſtroy, judge, and condemn any*; but he was ſent to ſave the Elect, not only amongſt the *Jews*, but amongſt the *Gentiles* throughout the whole World, and that who-

whoſoever believeth on him, whether he be a *Jew* by nature, or a ſinner of the *Gentiles*, is not condemned, but he that believeth not for the preſent, nor hereafter, is condemned already, *viz. by the Sentence of the Law*, Gal. 3. 10. under which Sentence of Condemnation he muſt abide, becauſe he hath not believed on the Son of God, which is the only way and means to deliver any from the Sentence of Condemnation, which the Law hath paſſed upon them.

16. *Micah* 6. 8. *He hath ſhewed thee, O Man, what is good*, &c.

God ſheweth to all Men, by the light of Nature, ſomething of what is Morally good, ſomething of what God, as Creator, requireth of them; and to the *Jews*, the Houſe of *Iſrael*, to whom thoſe words are ſpoken, as is plain to be ſeen in that Chapter, God did ſhew to them more of his Mind and Will, what he commanded and required of them; what is this for Chriſt's dying for all *Adam*'s Poſterity?

17. Then he quotes *Pſalm* 103. 8. *The Lord is Gracious and full of Compaſſion, and of great Mercy:* 'Tis certain, that the Lord is Gracious, and full of Compaſſion, and of great Mercy: But *he hath Mercy on whom he will have Mercy, and whom he will he hardeneth*, Rom. 9. 18. The Grace and Mercy of God is to be adored for ever, that he *ſaves any* that have ſinned againſt him: Sinning againſt the Divine Majeſty is ſo heinous, that God's Grace and Mercy is unconceivable in ſaving any, tho' it had been much fewer perſons than he doth ſave; and his *holy Juſtice* is to be adored for ever in puniſh-

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ing ſo many with Eternal Damnation for Sin: There is ſuch infinite Mercy in God, that he could have pardoned all the Angels that ſinned; and could have ſaved all *Adam*'s Poſterity *if he had pleaſed*; there might have been no Hell, no place of Torment for Devils or Men, if he had pleaſed, there might have been no place but Heaven for all the Angels, and all the Children of Men to ſing Halelujahs to Eternity; but we muſt not order what God ſhall do, how he ſhall exert and put forth his Attribute of Mercy: O that there were more Reverence of the Divine Majeſty, more holy trembling before him, more wondring that he ſhould ſhew Mercy to any, and eſpecially to our ſelves! for he hath his Glory not only in them that are ſaved, but in them that periſh: In them that are ſaved he hath the Glory of his Grace, and in them that periſh, he hath the Glory of his Juſtice.

18. Pſalm 145. 9. *The Lord is good to all, and his tender Mercies are over all his Works.* I anſwer:

1. God is good to all, as a Creator, during the Day of his Patience and Long-ſuffering; and what Mercies he affords may be called Tender Mercies, conſidering our Vileneſs and Sinfulneſs, who deſerve every moment to be caſt into Hell. We are to adore the common Bounty of God to all, in his Patience and Long-ſuffering for a time in this World.

2. This place of Scripture may be applied to the Saints only; for it follows, *All thy Works ſhall praiſe thee, O Lord, and thy Saints ſhall bleſs thee: They ſhall ſpeak of the Glory of thy Kingdom, and*

and talk of thy Power, v. 10, 11. So I say the words may be understood, that the *Psalmist* is speaking of Gods being good, in an especial manner, to all those whom he makes his People, and that his tender Mercies are over them; over all the Saints, who are the Works of his Hands, in an especial manner, that are made new Creatures by him, his new Creation in Christ, *Ephes.* 2. 10.

3. Take [*all*] for all Mankind, 'tis certain that the Lord is not pleased to shew them such Goodness and tender Mercy, as to give them a new Heart, so as to take away the Heart of Stone, and to give them a Heart of Flesh, and save them for ever; which he could easily have done, if he had pleased; and the more are they beholden to his for ever to be adored, Grace, to whom he is so good towards, whom he sheweth such tender Mercy, as to take away, and remove all Mountains of Guilt and Rebellion that stand in the way to hinder their Eternal Salvation.

Thus I have explained those Scriptures this Author brings for Universal Redemption, which, indeed, *intend no such thing*: If the Lord be not pleased to give us light into the meaning of Scripture, we shall father our Errours and Mistakes upon the word of God; we must compare Scripture with Scripture; we must bring a humble Mind to the study of the Scriptures: We must pray continually to the Father of Lights, and of Spirits, that he would lead us into all Truth: We must not interpret any Scripture, so as to derogate from the Perfection of the Divine Attributes; we must not interpret

interpret any Scripture, ſo as to derogate from the Infinite and Eternal Vertue and Merit of our Saviour's Death; 'tis always new, and of Infinite Efficacy, for all he died for, to Eternity,

Then it follows in this Author, *By theſe Authorities I teach, that Chriſt died for all.*

I anſwer, that ſo do others that you oppoſe, they teach that Chriſt died for all, that is, all the Elect, all that the Father hath given him, all that believe and truſt in him; but if you teach that Chriſt died for all *Adam*'s Poſterity, *you teach you know not what.*

I pray conſider, that when our Lord and Saviour died as a Surety and Mediator, it was near four thouſand years from the Creation. and there were multitudes then in the Priſon of Hell, from whence there is no Redemption; and do you think that Chriſt, God-man, died upon the Croſs, and bare ſuch unutterable Dolour for them, to redeem them that were then in Hell?

There was reaſon, indeed, that Chriſt ſhould die for thoſe Saints that were *in Heaven* before he died, becauſe they were pardoned and ſaved, upon the account of his having undertaken, as Surety for them, to make ſatisfaction to the Juſtice of God for their Sins, *Heb.* 9. 15. And *for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which were called might receive the Promiſe of the Eternal Inheritance.* The Father truſted Chriſt, (as we may expreſs it) upon his Covenant, and undertaking, as Surety, to make ſatisfaction to Juſtice; and ſo he pardoned and

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saved the Saints of the Old Testament before Christ actually died for them: And as for the Elect that were then living, and were to live afterwards in their Generations, Christ trusted the Father with the Payment and Satisfaction he made for them by his Death, that they should have the benefit of his Death in due time bestowed upon them: It sounds well enough in the Ears of Christians, that Christ was but once to offer himself a Sacrifice, and that therefore when he died, he bore the Sins of the Saints in Heaven, because they came there upon the account of his Covenant and Undertaking with the Father, that he would, in the fulness of time, take upon him Humane Nature, and would, as their Surety, make Satisfaction for their Sins: But surely it will sound very harshly in the Ears of all Christians, that Christ, God-man, should sweat drops of Blood, and die, bearing the Curse of the Law for them, who were then in Hell when he died; except Arminians think that the damned in Hell shall be saved at last. Indeed, some passages of those of that Judgment, have a tendency to such an Opinion; but such Doctrine is contrary to many places of Scripture, *Matth.* 25. 41. and the last Verse, 2 *Thess.* 1. 9.

Then this Author goes on, *Sir, shew me, if you can, where the Scripture saith, that Christ, died but for some only, not for all.*

I answer, this is but strife of words; Christ did not die only for some of the Elect, but for all the Elect, but he died not for all *Adam*'s Posterity, as hath been sufficiently demonstrated.

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He goes on, and ſaith to this perſon, *Seeing you think that Chriſt died but for ſome, ſhew me ſufficient teſtimony from the Scripture, that he died for your ſelf.*

I pray, what Call hath this Author to put this Perſon upon declaring to him ſufficient Teſtimony that Chriſt died for him? and what is this to the purpoſe, if this perſon had not yet attained what *Paul* ſaith, *Gal.* 2. 20. *He loved me, and gave himſelf for me.* But I hope this Perſon hath a comfortable aſſurance, that Chriſt died for him: Chriſt died for all Believers; and if he finds upon Self-examination, that he is in the Faith, and Chriſt lives in him; he may conclude, that Chriſt died for him: But why he ſhould give this Author ſufficient Teſtimony of his Faith I know not: It may be, ſome will ſay, this is but a hectoring, boyſterous way of dealing.

The Author concludes his Letter, ſaying to this Perſon [*Name one in this great City for whom Chriſt died not*:] What is this to the purpoſe, to prove Univerſal Redemption? Tho' Chriſt did not die for all *Adam*'s Poſterity; and tho' there be in this City, many ignorant and prophane People; yet it would be preſumption to ſay of any particular perſon in this City, yea, in the whole World, that Chriſt did not die for that Perſon; except one knew that the Perſon had committed the ſin againſt the Holy Ghoſt, which is a ſin which few are guilty of; and for ſuch *we are not to pray for them*, 1 *John* 5. 16. but for any other particular perſon, tho' for the preſent he be never ſo ignorant of God, and abound in Tranſgreſſions, who can ſay, but that this perſon may be one of thoſe that God hath or-

dained to Eternal Life, and that Chriſt hath died for? and therefore we are to exhort them to Repentance, and pray for them, and if it be ſo, that they be ſuch as God hath choſen to Salvation, and that Chriſt hath dyed for them, the Lord will at one time or other before they dye, turn them from Darkneſs unto Light: Deliver them from the Power of Darkneſs, and Tranſlate them into the Kingdom of his dear Son.

CHAP. III.

Ten Arguments from the Scripture, to prove that thoſe that Chriſt dyed for, ſhall all of them be called, juſtified and glorified in Heaven.

I have ſaid enough already, I hope, to clear thoſe Scriptures that this Author brings for Univerſal Redemption. Now through the Lords Aſſiſtance, I ſhall ſhew, that though *Arminians* make ſuch a poor, low, common thing of the precious Blood of Jeſus Chriſt, who was God, as well as Man; That they ſay, that Men may be Damn'd in Hell for ever, notwithſtanding Chriſt dyed for them; I ſhall prove the contrary by many Scriptures.

1. *John* 10. 15, 16. *I lay down my Life for the Sheep, and other Sheep I have, which are not of this Fold: Them alſo I muſt bring, and they ſhall hear my Voice; and there ſhall be one Fold, and one Shepherd.* 1. Ob-

1. Observe, that *there are some that are called Christs Sheep, before their Conversion*, given to Christ, that he should be the Shepherd and Bishop of their Souls, in the appointed time, to bring them to Grace and Glory.

2. *These Sheep are the Elect*, both of *Jews* and *Gentiles*, some are of the Fold of the *Jews*, some of the Fold of the *Gentiles*.

3. That *Christ laid down his Life for these Sheep.*

4. That *Christ hath undertaken to bring in and Convert those Sheep that he laid down his Life for*, that not one of them be missing and Perish: Therefore Christ puts [a *must*] upon it. I *must bring*, as if he had said, because of my engaging to the Father in the Covenant of Redemption, to bring them to Grace and Glory; as also because of my own free and everlasting love to them, I *must* bring them home.

Ay, but some might say, True, Christ may use some means outward and inward, to bring in these Sheep that he dyed for, but peradventure, they will stop the Ear, and their wills be rebellious: Ay, but saith Christ, they [*shall*] *hear my Voice*, that is, they shall certainly and infallibly be Converted.

2. *Rom.* 5. 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life.*

1. Observe that those that Christ dyed for, *he Reconciled them to God*, made Satisfaction and Reconciliation for all their Sins. Christ dying, was no small matter; It was not a thing of small Power and Vertue; it was not to make

God meerly Reconcileable; but it was a perfect and eternal Reconciliation: Though the benefit of his Reconciliation is given out in a certain order, and manifested by degrees, as seemed good to the Counsel of Gods Will, yet Christ did all by way of Merit and satisfaction for sin, when he dyed upon the Cross.

2. Observe, that such a Reconciliation being made by the Death of Christ, the Apostle saith, *how much more shall we be saved by his Life?* That is, by his Resurrection and Ascension, and Intercession for them for whom he dyed. Those for whom Christ dyed, for them he rose again. *Rom.* 4. and last v. *Who was delivered for our offences, and was raised again for our Justification.* Christ as the Head and Surety for those for whom he dyed, was discharged of the debt of their sins by his Resurrection: So that, as he dyeth no more, death hath no more Dominion over him: So all that he dyed and rose again for, shall be brought into such a state by Vertue of his Death and Resurrection, that death shall not have Dominion over them. Christ also ascended into Heaven as a publick person, and Representative of those for whom he dyed. For all them whose high priest he was, *Heb.* 6. 20. *Whither the forerunner is for us entred, even Jesus made a high Priest for ever, after the order of* Melchisedec, for them *he ever liveth to make Intercession*, until they be all brought to Glory, he presents his Merits, his Blood, his Satisfaction in the Holy of Holies for them. So, that unless Men will say that Christ did not rise again and ascend into Heaven, and doth not ever live to make intercession,

ſion, it muſt needs be, that all that he dyed for, ſhall be eternally ſaved: For ſaith the Apoſtle, if we were Reconciled to God by the Death of his Son, how much more being Reconciled ſhall we be ſaved by his Life? If there were ſuch Merit in his Death as to Reconcile us to God: Then Chriſt riſing again, aſcending into Heaven, and ever living to make Interceſſion for thoſe for whom he dyed, they ſhall all be certainly and infallibly brought to Glory.

3. Rom. 8. 32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things?*

1. Obſerve the [*all*] here is not all *Adams* Poſterity, but all that God hath an Eternal purpoſe of Grace to, which are in due time called according to his purpoſe, *viz.* the Elect *v.* 33. Who ſhall lay any thing to the charge of Gods Elect? Thoſe whom he did predeſtinate to be conformed to the Image of his Son, v. 29.

2. The Apoſtle makes this to be a wonderful thing, that God ſhould not ſpare his Son, but deliver him up to Death as Mediator, and Surety for us: *In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him,* 1 *John* 4.9. God manifeſts his love in giving other things, but in this, the love of God was moſt of all manifeſted, that God ſent his Son to dye for us, that he ſpared not his Son, but delivered him up to bear the Curſe of the Law in our ſtead. *Thanks be to God for his unſpeakable gift,* 2 *Cor.* 9. 15. Conſider the

perſon that he delivered up to dye for us, he was his own Son, his proper natural Son, and tis ſaid, he ſpared him not, he ſpared him not from nor in dying, but made him to bear unutterable grief in Soul and Body, as Surety and Mediator for thoſe for whom he dyed.

3. The Apoſtle doth poſitively conclude, that all thoſe that God hath ſuch love to, as not to ſpare his own Son, but to deliver him up to Death for them, that God would certainly and infallibly, and freely give them all things, that is, *all things neceſſary to their Eternal Happineſs.* Thoſe for whom God would give his Son, to them he will freely give Faith, Grace and Glory: The new Heart is the gift of God, and a great gift, but nothing to Gods not ſparing his own Son, but giving him to dye for us. Gods giving his Son to dye for any perſon, was the higheſt expreſſion of his love to that perſon, that ever was, or ever could be: If God had ſuch a love to give his Son to dye for a Man, he will ſtick at nothing to bring about the Eternal Happineſs of that perſon. He ſpared not his Son, that he might ſpare that perſon: He puniſhed his Innocent Son, as Surety, that he might not puniſh that perſon for his Sins: He was at coſt indeed to Redeem a perſon by the price of the Blood of his own Son: But as to giving that perſon a new Heart, *He can more eaſily do it, than we can ſpeak a word;* There is ſuch ſtrength in the Apoſtles arguing, as carries all before it, throws down all Cavils and Objections whatſoever.

4. We may draw another Invincible Argument, from Rom. 8. 34. *Who ſhall Condemn? Chriſt*

Chriſt hath dyed, yea, rather is riſen again, who is even at the Right Hand of God, who alſo maketh interceſſion for us.

1. The Apoſtle here ſhews, that thoſe that Chriſt dyed for, he roſe again for them, he ſits at Gods Right Hand for them, he makes Interceſſion for them, that they may infallibly obtain all that he Merited and Purchaſed for them by his Death.

2. The Apoſtle in the Name of all that Chriſt dyed for, *makes a challenge; Who ſaith, he ſhall Condemn? Chriſt hath dyed*: Ay, but the Law and Juſtice may Condemn; no Chriſt hath dyed: Chriſt hath delivered them, for whom he dyed from the Curſe of the Law, being made a Curſe for them, *Gal.* 3. 13. he hath made ſatisfaction for their Sins, by his Death. But thoſe that hold univerſal Redemption, may ſay, O *Paul*, why do you Argue thus, that if Chriſt dyed for us, we cannot be Condemned to Hell? Ay, but *Paul* knew what he ſaid, he knew how to argue from Chriſt dying for us, that we ſhall never be Condemned to Hell. Thoſe that hold that Chriſt dyed for all *Adams* Poſterity, of which the greateſt number are, or ſhall be Condemned to Hell for ever, make nothing, or next unto nothing, of Chriſts dying for a perſon: But *Paul* makes it ſuch a great thing for Chriſt to dye for us, that he is bold to ſay, who ſhall Condemn? Chriſt hath dyed.

5. John 17. 2. *As thou haſt given him power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt given him.*

Our Saviour often ſpeaks of them that were

given him of the Father, that is, the Elect people, there was a Covenant of Redemption between the Father and Chriſt, wherein he undertook to bring them to Glory, and that he might not fail of ſaving every one of them; Chriſt as the Mediator, had power given over all Fleſh: Yea, over all Devils too, that nothing ſhould hinder, but that he ſhould infallibly give Eternal Life to as many as the Father had given him to Redeem and Save. Chriſt as God had all power of himſelf: Chriſt as Mediator, had power given him over all perſons, and things in ſuch *a perfect manner*, that nothing ſhould hinder the Salvation of thoſe that were given him. Chriſt as Mediator hath abſolute power over the *Hearts and Wills of Men*, to alter, change and frame the Wills of all that the Father hath given him, to bring every thought into Obedience to him, that all the Elect ſhall be *a willing people in the day of his power*, he puts forth his power *irreſiſtibly, ſo far as infallibly to Convert them*, and puts forth his power after their Converſion *irreſiſtibly, ſo far as to preſerve them to the Heavenly Kingdom.* Chriſt is mighty as God, and mighty as Mediator; Hath abſolute power over all Fleſh, over their very Hearts and Wills, to open their Hearts to receive him, to work their Wills to embrace him whenſoever he pleaſes; and will certainly do it for thoſe that the Father hath given him to Redeem and Save.

6. John 17. 19. *And for their ſakes, I ſanctifie my ſelf, that they may be Sanctified through the truth*: Our Saviour being now near his Death, he declares who he was to dye for, not for

for all *Adams* Poſterity; but for thoſe whom the *Father had given him* to be the Myſtical Body, whereof he is the Head, and declares, v. 9. *I pray for them, I pray not for the World, but for them whom thou haſt given me, for they are thine:* As if Chriſt had ſaid, I am ſo far from dying for all *Adams* Poſterity, that I will not ſo much as pray as Mediator, for any but thoſe whom thou haſt given me. I dye to bring the many Elect Sons to Glory, and for their ſakes, ſanctifie I my ſelf, that is, I Conſecrate and Dedicate my ſelf as their High-Prieſt, to offer my ſelf a Sacrifice for them, that they may be ſanctified through the Truth, that is, that they may be juſtified and ſanctified through him, that they might not any one of them miſs of Eternal Salvation.

7. Gal. 2. 20. *Who loved me, and gave himſelf for me.*

The Apoſtle *Paul* is here ſetting forth the Love of Chriſt to him, and as an Aſtoniſhing Demonſtration and proof of the for ever to be adored love of Chriſt to him, he ſaith that Chriſt gave himſelf for me, that amongſt thoſe that Chriſt had ſuch great and ſpecial love's to, as to dye for them: He was one, he gave himſelf for me. *Paul* thought that Chriſt dying for him, was the greateſt Love that Chriſt could ſhew to him: But now thoſe that hold that Chriſt dyed for all *Adams* Poſterity, might ſay, O *Paul*, do you make ſuch a great buſineſs of Chriſts giving himſelf for you, and that this ſhall ſecure your Salvation. We hold he dyed for Multitudes that are, and ſhall be in Hell for ever: Ay, but *Paul* knew better than *Armi-*

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nians do, both what unſpeakable love it was for Chriſt to die for a perſon, and he knew the certainty of the Eternal Salvation of all thoſe for whom Chriſt died, he rejoices, and triumphs in this, that he knew he was one of thoſe whom Chriſt loved, and gave himſelf for.

8. Epheſ. 5. 25, 26, 27. *Husbands love your Wives, as Chriſt alſo loved his Church, and gave himſelf for it, that he might ſanctifie and cleanſe it, with the waſhing of Water by the Word, that he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing; but that it ſhould be Holy, and without blemiſh.*

Here the Apoſtle exhorts Husbands to love their Wives, and with a great and ſpecial Love, as Chriſt loved his Church, and gave himſelf for it. Now, if Chriſt had loved all *Adam*'s Poſterity ſo, as to give himſelf for them; this had been no Argument for Husbands to love their Wives with a great and ſpecial Love: but rather an allowance to Husbands to love other Women with as great and ſpecial Love as their Wives: But the Apoſtle ſhews it was a great and ſpecial Love that Chriſt had to his Church, ſuch a Love as he gave himſelf for it.

By the Church, here, is meant, all the Elect; all that by the Decree of God from Eternity, were to be the Lord's, the Lamb's Spouſe; for this Church only that Chriſt as Mediator was to be Head and Husband of, did Chriſt give himſelf. This Church he was to Sanctifie, this Church he was to waſh from their Sins in his own Blood; and whatſoever they were in themſelves, polluted, defiled with Sin, yet he undertook both to Juſtifie them, and Sanctifie

ſie them, who alſo will infallibly do it.

9. The ninth Argument to prove, that all that Chriſt died for, ſhall certainly be ſaved, ſhall be taken from *thoſe Scriptures that make it manifeſt that thoſe that Chriſt died for, he purchaſed Faith and Sanctification for them, as well as Reconciliation for their Sins*, Gal. 1. 4. *Who gave himſelf for our Sins, that he might deliver us from this preſent evil World, according to the Will of God, and our Father.*

1. Obſerve, that thoſe that Chriſt died for, *the Heart of the Father* was in this thing, it was from the *Will*, the great Love and good Pleaſure of the Father, that he ſhould give himſelf for them.

2. *That Chriſt did give himſelf for their Sins*, that is, to take away their Sins, *and that he might deliver them from this preſent evil World*, that is, not only from the Guilt and Puniſhment due to them for their Sins, *that ſo they might not be condemned with the World*; but that he might deliver them from the *evil Manners of the World*, *from the wickedneſs of this preſent evil World*, and to make them new Creatures, he purchaſed Sanctification for them, to be certainly and infallibly beſtowed upon them, *Titus* 2. 14. *Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar people, zealous of good works.*

See in the Verſe before, who it was that gave himſelf for us; the Apoſtle calls him, *the great God, and our Saviour Jeſus Chriſt.* Ay, this puts infinite value into his dying for us, that he is God as well as Man, and ſo cannot be fruſtrated in the Ends, which he had in his Death:

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and the Apoſtle here ſhews, that his End was to purifie to himſelf a peculiar People, zealous of good Works: He intended for all for whom he died, not only to redeem them from the guilt of all their Sins, but purchaſed Sanctifying Grace for them, whereby they might be made a peculiar People, zealous of good Works, which according to his mighty Power, whereby he is able to ſubdue all things to himſelf, *he will certainly do.*

1 Pet. 1. 18, 19. *For as much as ye know, that you were not redeemed with corruptible things, as Silver and Gold from your vain Converſation received by Tradition from your Fathers; but with the precious Blood of Chriſt, as a Lamb without blemiſh, and without ſpot.*

Our Lord and Saviour, Jeſus Chriſt, ſhed his precious Blood, not only to take away the guilt of Sin, but to Sanctifie them; to deliver them for whom he died, from *the Vanity of their Minds, and from their Vain Converſation,* that ſo they may be brought to walk with God here, and come to Heaven hereafter; and all that do partake of Mortification of Sin, and Vivification in Grace; it is by Vertue from the Death of Chriſt: he hath given Sin a mortal wound by his Death, he hath nailed it to his Croſs, that at laſt, all that he died for ſhall be wholly freed from it for ever.

10. *The laſt Argument that all thoſe that Chriſt died for, ſhall certainly be ſaved, is taken from ſeveral paſſages in the* 53th *Chap. of* Iſaiah, *where we have ſuch an illuſtrious Propheſie of Chriſt.*

1. There the Prophet ſpeaks of the great Sufferings of Chriſt the Mediator, *He was wounded for*

for our Tranſgreſſions, he was bruiſed for our Iniquities, v. 4. *and the Iniquities of all the* Iſrael *after the Spirit*; that is, all the Elect of God were laid upon him, to bear the Puniſhment due to their Sins.

2. *The Prophet ſhews the effects of Chriſt's Death*, what benefit comes to them for whom he died, he ſaith, *by his Stripes they are healed, v.* 5. He ſhews what Grief and Sufferings he went through to make Satisfaction for Sin, and compares our Saviour in his Death to *a Woman in Travail*: Ay, Chriſt had a hard Travail, and ſore Pains in Soul and Body to expiate Sin; but he ſaith, *He ſhall ſee his Seed*, v. 10. *he ſhall ſee of the travail of his Soul and be ſatisfied*; he ſhall not bring forth Wind, ſuch a windy, empty, poor Redemption as *Arminians* talk of, who ſay, that notwithſtanding any thing that Chriſt did in the Work of Redemption, there might not one Man or Woman in the World have been ſaved; but he brought forth *a Perfect, Glorious, Eternal Redemption*, ſo that all the Children of his Croſs, all that he had that hard travail for upon the Croſs, ſhall be eternally ſaved; and ſo as the Apoſtle ſaith, *Heb.* 12. 2. *For the Joy that was ſet before him he endured the Croſs, deſpiſing the Shame*: The Joy that was ſet before Chriſt, as Mediator, when he endured the Croſs, when he died upon the Croſs, was not only the Glory that ſhould follow to his Humane Nature, but the Glory that the manifold Wiſdom, infinite Grace, and the holy Juſtice of God ſhould have to Eternity, by ſaving the Elect in ſuch a wonderful way by his Croſs; and likewiſe this was part of the Joy ſet before Chriſt, when he died

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upon the Croſs, that all that he died for ſhould be eternally ſaved, and ſtand before the Throne as his Redeemed People.

Thus I have endeavoured, *for the Honour of our Lord and Saviour, Jeſus Chriſt*, for the Comfort of thoſe that believe on him, to maintain, that he hath not failed in the Work of Redemption; but for all that he undertook to die, as their Surety and Mediator, he will bring them to Eternal Bleſſedneſs. *Now to the Father that ſent him, to the Son that was willing to take our poor Humane Nature upon him, and die for our Sins; and to the Holy Ghoſt that doth certainly, and infallibly apply this glorious Redemption that Chriſt hath wrought to all for whom he died, be Glory for ever and ever*, Amen. And for thoſe that catch at a few Words and Phraſes in the Scripture, to make this Redemption by the great God, and our Saviour Jeſus Chriſt, to be ineffectual to any for whom he died; I bow my Knees, and pray to God for them, that he may pleaſe to give them Light and Underſtanding, that they may be taken off from their erroneous Conceits concerning our Saviour, and the for ever to be adored Redemption by him which ſtandeth ſure for ever.

But to remove what Doubts and Temptation may ariſe in the thoughts of ſome upon two places of Scripture: It is ſaid, *Rom.* 14. 15. But *if thy Brother be grieved with thy Meat, now walkeſt thou not charitably, deſtroy not him with thy Meat, for whom Chriſt died; and through thy Knowledge ſhall thy weak Brother periſh, for whom Chriſt died*, 1 Cor. 8. 11. from theſe two places ſome maintain, that thoſe that Chriſt died for may be damned in Hell. Now

Now for the underſtanding of theſe two Texts, obſerve, that ſome walked very uncharitably towards thoſe that were fellow Members with them; they pretended more Light, and that they ſaw their Liberty further than thoſe which they counted *weak Brethren*, did *about eating of ſome Meats which others ſcrupled*: Now, ſaith the Apoſtle, to thoſe that accounted themſelves ſtrong: Deſtroy not him with thy Meat for whom Chriſt died: Thoſe that are fellow Members in the Church, you ought to judge of them *with a Judgment of Charity*, that they are the Elect of God, and ſuch as Chriſt died for; therefore don't do that which tends to their deſtroying and ruin; and thro' thy Knowledge, thy pretence of having more Knowledge, and to have a greater Latitude, ſhall thy weak Brother periſh for whom Chriſt died; if without Light and Satisfaction in his own Conſcience, he ſhould be emboldened to do thoſe things, by your Example you draw him to ſin, *which deſerves Damnation*; but that *eventually*, any ſhall periſh for whom Chriſt really died, cannot be collected from theſe Scriptures, or any others; thoſe that we in Charity think are ſuch as Chriſt died for, may periſh, we ought to think in Charity, that all that are Members with us in the Church, are partakers of the Heavenly Calling, and ſuch as Chriſt died for, tho' *in foro dei*, in the ſight of God, who knoweth infallibly who are his, they are ſuch as Chriſt never died for: our Judgment of Men that Chriſt died for them, is but *a Judgment of Charity*, not *a Judgment of Infallibility*: But can any one think, that if Chriſt, God-man, did really die for a Perſon,

Perſon, had ſuch inconceiveable Love to him, and had endured ſo much for his Salvation in his Agony in the Garden, and upon the Croſs that he would not take ſuch care, that this poor Soul ſhould not eternally periſh, and be deſtroyed by the uncharitable carriage of ſome proud, giddy Profeſſor: yea, if Chriſt really died for any Perſon, all the Wiles and Devices, and fiery Darts of all the Devils in Hell ſhall never be able to deſtroy and ruin ſuch an one, tho' other Profeſſors be uncharitable and hard-hearted, to give offence to the weak, and ſhake them, and endanger them; yet Chriſt the Meek, the Pitiful and Merciful, and Almighty High-Prieſt, will not ſuffer a bruiſed Reed to be broken, nor ſmoking Flax to be quenched: but tho they may fall, yet ſhall they riſe again; Chriſt ſaith to the Sheep, that he laid down his Life for, that *they ſhall never periſh*; and that none, whether Men or Devils, ſhall pluck them out of his Hand, *John* 10. 27, 28.

CHAP. V.

Of Election and Reprobation.

THis Author in his Dialogue with the Presbyterian, *Pag.* 17. doth cite a paſſage in the Confeſſion of the Aſſembly of Divines at *Weſtminſter*.

By the Decree of God for the manifeſtation of his Glory, ſome Men and Angels are Predeſtinated unto everlaſting life, and others fore-ordain'd to

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everlasting destruction: and those Angels thus Predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either encreased or diminished.

'Tis either for want of acquaintance with Books, or want of Ingenuity, that this Author falls upon the Presbyterians, *as if they only were of this Opinion.* The Assembly of Divines at *Westminster* published their Confession of Faith but about 46 years ago.

But first I shall shew that the Episcopal Divines, long before them, printed and published the same Doctrine.

2. Consider of the Doctrine it self.

1. Whereas this Author would suggest, as if the Presbyterians only held this Doctrine, and so cast an odium upon them, *I shall shew, that the Episcopal Divines did publish the same Doctrine long before.*

1. The Articles of the Church of *England* in the Year 1552 say, *Predestination to Life is the everlasting purpose of God, whereby (before the Foundation of the World was laid) he hath constantly decreed by his Counsel secret to us, to deliver from Curse and Damnation, those whom he hath chosen out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season, they through Grace be justified freely, they be made the Sons of God by Adoption, they be made like to the Image of his only begotten Son, Jesus Christ: they walk religiously in good Works, and at length, by God's Mer-*

cy, they attain to everlasting Felicity, Article 17. Here is plainly asserted, that there is an Eternal Election of certain Persons, that they shall be certainly and infallibly called to Grace and Glory by Jesus Christ.

And as for the 31*th* Article which this Author mentioneth, tho' he did not think fit to meddle with the 17*th*. *Christ is a perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual.* They having before asserted the Doctrine of God's Eternal Election of some, this Article may fairly be interpreted, that Christ is a perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, of the Elect, or of all the Elect in all Ages, and of all Nations throughout the whole World, and for them only: and their words being well considered, will constrain such an Interpretation: To be sure they did not hold, that all Mankind should be saved; and therefore saying that Christ is a perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, they cannot be understood to mean any more than this, that there is no other name under Heaven, by which Men can be saved, but the name of Jesus Christ; there is not Salvation in any other. It is he alone that is a Perfect Redemption, Propitiation, and Satisfaction for Sin; so that whoever are saved in any Age or Place throughout the whole World, are saved by him only.

2. *The first Articles of the Church of* England, being not so explicit and plain about Predestination, and *Arminianism* being broached, there was a meet-

a meeting at *Lambeth-houſe* on the 20*th* Day of *November*, 1595. (now almoſt an hundred Years ſince.) There was John, *Archbiſhop of* Canterbury, Richard, *Biſhop of* London; Richard, *Elect Biſhop of* Bangor; *Dr.* Tindal, *Dean of* Ely; *Dr.* Whitaker, *Profeſſor of Divinity in* Cambridge; *and ſundry other Reverend and Learned Divines there preſent, with the concurrent Approbation of of the Right Reverend and Learned Prelate,* Matthew, *Archbiſhop of* York, *for the determining certain* Arminian *Points of Controverſie, they compoſed, agreed upon, and publiſhed theſe Nine Aſſertions following.*

1. Deus ab æterno prædeſtinavit quoſdam ad vitam; quoſdam reprobavit ad mortem.

1. *God from Eternity hath predeſtinated certain Men to Life; he hath reprobated ſome unto Death.*

2. Cauſa movens, aut efficiens Prædeſtinationis ad vitam non eſt præviſio fidei, aut bonorum operum, aut ullius rei quæ inſit in perſonis prædeſtinatis, ſed ſola voluntas beneplaciti Dei.

2. *The moving or efficient cauſe of predeſtination unto Life is not the foreſight of Faith, or of good Works, or of any thing that is in the perſons predeſtinated, but only the good Will and Pleaſure of God.*

3. Prædeſtinatorum præfinitus & certus eſt numerus, qui nec augeri nec minui poſſit.

3. *There is a predetermined and certain number of the predeſtinated, which can neither be augmented nor diminiſhed.*

4. Qui non ſunt prædeſtinati ad ſalutem, neceſſario propter peccata ſua damnabuntur.

4. *Those that are not predestinated to Salvation, shall be necessarily damned for their Sins.*

5. Vera viva, ac justificans fides, & Spiritus Dei justificantis non extinguitur, non excidit, non evanescet in electis, aut finaliter, aut totaliter.

5. A *true living and justifying Faith is not extinguished, it fails not, it vanisheth not away in the Elect, either finally or totally.*

6. Homo vere fidelis, id est, fide justificante præditus certus est plerophoria fidei, de remissione peccatorum suorum, & salute sempiterna sua per Christum.

6. A *true believer, that is, such a one as is endued with a justifying Faith, is certain with the full assurance of Faith of the pardon of his Sins, and of his Everlasting Salvation by Christ.*

I suppose they did not mean, that a true Believer may not have doubts and fears, whether he be in Christ or no; but that he may have a full assurance of his Justification, without such extraordinary Revelation as the Papists speak of. This Article is directed especially against the Papists, whose Doctrine is, that no Believer can attain a full assurance of his Salvation in this Life, except he have an extraordinary Revelation from God.

7. Gratia Salutaris non tribuitur, non communicatur, non conceditur, universis hominibus qua Servari possint, si velint.

7 *Saving Grace is not given, is not communicated, is not granted to all Men, by which they may be saved if they will.*

8. Nemo potest venire ad Christum, nisi datum ei fuerit, & nisi pater eum traxerit: Et omnes homines non trahuntur a Patre ut veniant ad filium.

8. *No*

8. *No Man can come unto Chriſt, unleſs it ſhall be given unto him, and unleſs the Father ſhall draw him, and all Men are not drawn of the Father, that they may come unto the Son.*

9. Non eſt poſitum in arbitrio aut poteſtate unius cujuſque hominis ſervari.

9. *It is not in the Will and Power of every one to be ſaved.*

3. I come to *the Articles of Religion, agreed upon by the Archbiſhops, Biſhops, and the reſt of the Clergy of* Ireland, *in the Convocation holden at* Dublin, 16 5.

Article 11. *God from all Eternity did by his unchangeable Counſel, ordain whatſoever in time ſhould come to paſs, yet, ſo as no Violence is offered to the Wills of the Reaſonable Creatures, and neither the Liberty, nor the Contingency of ſecond cauſes is taken away, but rather Eſtabliſhed.*

Article 12. *By the ſame Eternal Counſel God hath predeſtinated ſome unto life, and reprobated ſome unto Death, of both which there is a certain number known only to God, which can neither be encreaſed nor diminiſhed.*

Article 13. *Predeſtination unto Life, is the everlaſting purpoſe of God, whereby before the Foundations of the World were laid, he hath conſtantly Decreed in his Secret Counſel, to deliver from Curſe and Condemnation, thoſe whom he hath choſen in Chriſt out of Mankind, and to bring them by Chriſt, unto everlaſting Salvation, as Veſſels made to Honour.*

Article 14. *The cauſe moving God to Predeſtinate unto Life, is not the foreſeeing of Faith, or Perſeverance, or of good works, or of any thing which is in the perſon Predeſtinated, but only the*

good pleasure of God himself. For all things being ordained for the manifestation of his glory, and his glory being to appear both in the works of his mercy, and of his justice: It seemed good to his Heavenly Wisdom, to choose out a certain number, towards whom he would extend his undeserved Mercy, leaving the rest to be spectacles of his Justice.

Article 15 *such as are predestinated unto Life, be called according to Gods purpose, (his Spirit working in due Season,) and through Grace they obey the calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk Religiously in good Works, and at length by Gods Mercy, they attain to everlasting felicity, but such as are not predestinated to Salvation, shall finally be condemned for their Sins.*

Article, 25. *The condition of Man after the fall of* Adam, *is such, that he cannot turn and prepare himself by his own natural strength, and good works to Faith and calling upon God, wherefore we have no power to do good works, pleasing and acceptable unto God, without the Grace of God preventing us, that we may have a good Will, and working with us when we have that good Will.*

Article 32. *None can come to Christ, unless it be given to him, and unless the Father draw him, and all Men are not so drawn by the Father, that they may come unto the Son, neither is there such a sufficient measure of Grace vouchsafed unto every Man, whereby he is enabled to come unto everlasting Life.*

Article 33. *All Gods Elect are in their time inseparably united unto Christ, by the effectual and vital influence of the Holy Ghost, derived from him,*

him, as from the Head, unto every true Member of his Mystical Body, and being thus made one with Christ, they are truly regenerated, and made partakers of him, and all his benefits.

Article 38. A *True, Lively, Justifying Faith, and the Sanctifying Spirit of God is not extinguished, nor vanisheth away in the Regenerate, either finally or totally.*

I have cited these Articles to shew this Author, and others of his mind, that there is no cause for any to fly out against the Assembly of Divines, or any Presbyterians, for what they hold about Election and Reprobation, and such points, as if it had been some new Doctrine that they had broached, but every one may now see, that next to the Scriptures, they learnt this Doctrine of the Episcopal Divines that were before them.

2. *Let us consider the Doctrine it self.*

1. Concerning the Doctrine of Election, let us see what this Author saith, *page* 27.

1. That God did *choose in Christ unto Salvation, all that part of the fallen race of Mankind, that dye in their Innocency, or accept of his Mercy and Grace, according to the means he gives them, and this Decree proceeds from his own goodness, and is not built upon any goodness in the Creature.*

1. He saith, *that God did choose in Christ to Salvation, all that part of the fallen Race of* Adam, *that dye in their Innocency.*

1. I Answer 1. This Author quotes not one Scripture for this *strange Assertion.*

2. I wonder who they are of the fallen Race of Mankind, that can dye in their Innocency?

I ſuppoſe he means young Infants, thoſe that dye in their Infancy. But though thoſe be called Innocent comparatively, yet beſides the guilt of *Adams* Sin, which is upon every one of his Poſterity by Nature, *as a conſequent of it*, all have loſt the Image of God in Holineſs and Righteouſneſs, and have contracted by *Adams* fall, ſuch an Univerſal Depravedneſs, that they have the Root, the Spawn and Seed of all Sin in them, Pſal. 51. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* This Corruption of Nature, is inherent in every one that comes by *Adam*, in a way of ordinary Generation: So that not one is born without it. It comes by propagation from *Adam*, and if *a Child dye the firſt day it is born into the World, it doth not dye in Innocency*; but if it be ſaved, it is waſhed, and made white in the Blood of the Lamb, and hath the habit, and principle of Grace infuſed into it, though without outward means: God that formeth the Spirit, the Rational Soul that the Infant hath, *can form Grace in the Soul of the Child, as he pleaſes*, can Sanctifie it in the Womb, or as ſoon as it is born, if he be graciouſly pleaſed ſo to do. But how doth the Infant dye in Innocency? Alas, there is an Univerſal depravedneſs in the Soul of an Infant, which if it live to be capable to expreſs it, will diſcover it ſelf: A young Cub of a Fox or Wolf, doth not preſently diſcover its ravenous Nature, but it is inherent in it, bred with it, and Men kill thoſe young Cubs, though they never yet did any miſchief; becauſe it is their Nature to be Ravenous and Miſchievous; An Infant hath the

ſame

ſame reaſonable Soul, that it hath, if it live to be a Man, though it doth not expreſs it ſelf, as it doth when it lives to Age. So an Infant hath the Seed of all Sin, a corrupt Nature, though it doth not Act, as it doth when Age comes on; and I ſay, that God may for the Guilt of *Adams* Sin, and becauſe there is ſuch Enmity, Rebellion and Wickedneſs in Mans Nature againſt him, he may if he pleaſe, glorifie his Juſtice upon them; though they dye in their Infancy, they are far from dying in Innocency.

I do not think God would have deſtroyed the old World, and called them *the World of the Ungodly*, amongſt whom, no doubt there were many Infants, and deſtroyed *Sodom* and *Gomorrah*, and made them ſuffer *the Vengeance of Eternal Fire*, amongſt whom, no doubt there were many Infants, if every Infant were Innocent. I will not meddle to determine the Eternal Eſtate of thoſe that dye in Infancy, to be ſure, you go too far to aſſert what you do, you are not the Soveraign Lord, and Judge of all.

3. *You ſay that God did chooſe thoſe that accept of his Grace and Mercy, according to the means he gives them.*

1. I hope you mean his Grace and Mercy *in Chriſt, that they know him, and believe in him*, for elſe there is no Salvation: If the Goſpel be hid, if Chriſt as Mediator, be not ſome ways made known to Men, they are loſt for ever. 2 Cor. 4. 3. *He that believeth on the Son, hath Life, and he that believeth not on the Son, hath not Life.* But you ſeem to hold, that 'tis not of ne-

neceſſity to Salvation to know Chriſt, and him Crucified as Mediator, but to have ſome general Notions of Univerſal Grace and Mercy in the Divine Eſſence, which Men do own and accept of, and truly *you ſay, that few knew the Mediator by the Name of Jeſus Chriſt, till he was born of the Virgin*, page 21. That is nothing to the purpoſe, all that were ſaved, knew the Mediator *as the Seed of the Woman that was to break the Serpents Head*, Gen. 3.15. *As he that was to offer himſelf a Sacrifice for* Sin, and therefore God taught them to offer Sacrifices preſently after the fall, by which they looked to Chriſt that was to come: *Jacob* called him *Shiloah*, the *Saviour*, the *Peace-maker* that was to come, *Job* called him *his Redeemer*. All that ever were ſaved before Chriſt came, were ſaved not by meer believing that God was Mercifull and Gracious; But that he would ſend his Son to dye, to be a Sacrifice for Sin: And they embraced the promiſe of Chriſt, the only Mediator and Sacrifice for Sin that was to come: And all that are ſaved, ſince our Saviours coming, do in ſome meaſure know and believe in Jeſus Chriſt, that dyed without the Gate of *Jeruſalem*: You will leave us a ſtrange *Creed*, if you leave out the promiſed *Meſſiah*, and that it is not neceſſary to believe in him to everlaſting Life?

Ay, but *you ſay, the Turks themſelves begin almoſt every Chapter in their Alcoran, with theſe words, In the Name of God, Gracious and Merciful*, page 21.

And what then, *are the Turks in a State of Salvation*, who deny the Trinity, deny Chriſt to

to be God, deny Christ to have dyed, but one in his Room; and put up *Mahomet* an Impostor as the great Prophet? Indeed *your Friend* Servetus, *Conversed much with the Turks, and would have had a Reconciliation of the Turkish and Christian Religion.*

It may be, this Author doth not understand the danger of *these Opinions, but they tend to the Subverting of the Christian Religion.* What if the *Turks* have a Notion that God is Merciful and Gracious: They, and all others will, find that except they come to God by Christ the Mediator, the Sacrifice for Sin, they will find God to be a consuming fire to them.

This Authors mentioning of the *Turks*, puts me in mind of a Discourse I once had with a *Quaker*, one of the most knowing Men that ever I knew of that way, and he said, the *Turks* were as good Saints, as any were in *England.* Indeed, the *Arminians* and *Quakers* they run all upon this, that there is a sufficient light, that God gives to all Mankind, that if they do but heed that Light, it will bring them to Salvation: Ay, and so our Lord and Saviour Jesus Christ, the Knowledge of him, and Faith in him, must be but an indifferent thing, and not absolutely necessary, that they may maintain their Opinion of Universal Grace. What darkness is coming upon this Land, that the blind, lead the blind after this manner?

2. Well, then set that question aside for the present, what that Mercy and Goodness of God is, that if Men accept God from the beginning, chose them to Salvation in Christ: What, is this the Election, the Scripture speaks of?

Here

Here is not a Syllable of Gods purposing of his meer Grace infallibly to give them a new Heart, to give them Faith and Repentance; and so they must thank themselves if they be saved: The *Arminians* will allow God only to decree, that all shall be saved that are so wise and careful as to believe in Christ, by improving that common and universal Grace that is afforded to them that are damned, as well as those that are saved: They will not allow that God hath elected any Persons from Eternity, so as that he will certainly call them, and that they shall obey that Calling; that those Persons from God's special and distinguishing Grace, shall be infallibly saved, thro' our Lord Jesus Christ.

If there were no other Election but this, there might not one Man or Woman in the World have been saved, but blessed be the Name of God for ever: God hath from Eternity chosen particular persons to Salvation: chosen them so as to give Christ for them, and certainly and infallibly to give Christ with all his Benefits to them.

Acts 13. 48. *As many as were ordained to Eternal Life believed*: they were not ordained to Eternal Life, because they believed, but they believed because they were ordained to Eternal Life: there were some of the Hearers that God had from Eternity ordained to Eternal Life, that were now to be savingly called, and to them God gave a new Heart, Faith and Repentance, when others contradicted and blasphemed.

Ephes. 1. 3, 4, 5, 6. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with*

with all Spiritual Bleſſings in Heavenly places in Chriſt, according as he hath choſen us in him before the Foundation of the World, that we ſhould be Holy, and without blame before him in Love, having predeſtinated us to the Adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will, to the praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved.

1. Here we ſee, that thoſe that God bleſſeth with Spiritual Bleſſings, Juſtification, Sanctification, Adoption, Grace and Glory, it is *by Jeſus Chriſt, all is communicated through him.*

2. Thoſe that God doth *in time* Juſtifie and Sanctifie, *he purpoſeth to do it for thoſe very perſons before all Time*, even from Eternity; 'tis according as he had choſen them before the Foundation of the World was laid. God from Eternity choſe Chriſt to be their Mediator and Head, and choſe them to be the Members of his Myſtical Body: He did not chooſe them upon any foreſight of Holineſs in them; but choſe them *to make them Holy, and without Blame before him in Love.*

3. If any ask the Queſtion, *Why God choſe thoſe individual perſons*, and not others, the Apoſtle ſhews, that it was *the good pleaſure of his Will*, v. 5. *to the praiſe of the Glory of his Grace*, v. 6. to the praiſe of the Glory of his Diſcriminating, Diſtinguiſhing Grace, *who will be gracious to whom he will be gracious, and will have compaſſion on whom he will have compaſſion*; whatſoever Men and Devils ſay againſt it.

Revel. 13. 8. *And all that dwell upon the Earth ſhall worſhip him* (that is, the Beaſt) *whoſe names are*

are not written in the Book of Life, of the Lamb ſlain from the Foundation of the World. As Chriſt, the Mediator, was fore-ordained before the Foundation of the World, to be Mediator, and was ſlain in the Decree and Purpoſe of God from Eternity: ſo there were the Names of thoſe he ſhould be ſlain for in time, written in the Book of Life; not that God uſes Books and Writing, as Men do, but the Perſons of thoſe that were Elected from Eternity, were as certain, ſo many, and no more, as if they had been written in a Book: And becauſe they were thus Elected, God will not ſuffer them to be finally deceived to worſhip the Beaſt, 1 *Theſſ.* 1. 4, 5. *Knowing Brethren, beloved, your Election of God, for our Goſpel came not to you in Word only, but in Power, and in the Holy Ghoſt, and in much Aſſurance.*

So far as we can know that the Goſpel comes with Saving Power upon the Hearts of any; ſo far we know their Election before the Foundation of the World: Men are not elected when, or becauſe the Goſpel comes with ſaving Power upon their Hearts; but becauſe God had elected them to Life from Eternity, therefore he ſets home the Goſpel in due ſeaſon with Saving Power upon their Hearts.

2 Theſſ. 2. 13. *But we are bound to give thanks always to God for you, Brethren, that God hath from the beginning choſen you to Salvation through Sanctification of the Spirit, and belief of the Truth.*

1. God's chooſing from the beginning unto Salvation, is meant, of his chooſing them from Eternity, to the End, *viz.* to Eternal Salvation.

2. Through

2. Through Sanctification and belief of the Truth, ſhews the way by which God eternally intended to bring them to Salvation.

3. The Apoſtle ſhews, that God did in his eternal chooſing of them, freely purpoſe to bring them into this Grace wherein they ſtood; that is, he decreed to give them that Sanctification of the Spirit, and belief of the Truth, which he had now actually beſtowed upon them: Thoſe whom God hath choſen to the End, Salvation; them he hath choſen to the Means, to make them partakers of ſpecial Grace to be infallibly beſtowed upon them.

Rom. 8. 29, 30. *For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born amongſt many Brethren: Moreover, whom he did predeſtinate them he alſo called, and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*

1. There are ſome that God did in an eſpecial manner foreknow: God did from Eternity foreknow all Perſons and Things: Ay, but God is ſaid to foreknow ſome in an eſpecial manner [γινώσκω] ſignifies a foreknowing with Love, and Favour, and ſpecial Regard: He alſo did Predeſtinate to be conformed to the Image of his Son, to make them Holy like Chriſt in their meaſure; he ſhews, that that Fore-knowledge, that Free-love, was the cauſe of predeſtinating them to Grace and Glory.

2. To make it plainer, he ſaith that whom he hath predeſtinated, them he hath alſo called; thoſe whom God did Predeſtinate to Life, from Eternity, them he calls in time: They

are called according to his purpoſe, *v.* 28.

Obſerve, God did not predeſtinate Species, or Kinds, or Qualities, but Perſons: not predeſtinate Men that he foreſaw would believe in Chriſt; but he predeſtinated them to be ſavingly, certainly, and effectually called: and this God effects in all that he hath predeſtinated to Life. There is not one whom the Lord hath predeſtinated to Life, from Eternity, but he calls him effectually in his own time.

Rom. 11. 5, 6, 7. *Even ſo at this preſent time alſo, there is an Election of Grace; and if by Grace, then it is no more of Works; otherwiſe Grace is no more Grace, but if it be of Works, then it is no more Grace; otherwiſe Work is no more Work. What then?* Iſrael *hath not obtained that which he ſeeketh for, but the Election hath obtained it, and the reſt were blinded.*

The Body of the People of the *Jews* they were caſt of, they were left to their own unbelief, and blindneſs of Heart: Now leſt any ſhould wonder at this, the Apoſtle ſaith, *God hath not caſt off his people whom he foreknew*, that is, whom he had Elected unto Life: God never fails of Converting and Saving them; and ſhews, that as in the great defection in the time of *Elias*, God had a Remnant, a few that did cleave unto him; even ſo now at this preſent time alſo, there is *a Remnant according to the Election of Grace*; tho' the generality of the *Jews* do not believe in Chriſt, yet there are ſome do believe, the Elect do. He lets them know, that there is *an Election*, *and that of Grace*, of meer Grace; and that tho' others do not believe in Chriſt, yet the Remnant, the few

few that God of his Grace had Elected they believed, and were ſaved.

And *v.* 6. he ſhews, that both Election, Vocation and Juſtification are *of meer Grace* in Chriſt, and not of Works and Worthineſs in the Creature at all, that thoſe that are elected, and do believe in Chriſt, when others are not elected, and ſo never have it given them to come to Chriſt, it was purely from the free Grace of God to them; and ſo concludes: *The Election*, that is, thoſe who are elected to Salvation, they obtain Grace and Glory, and the reſt of Men and Women then, and ſo likewiſe in all Ages they are blinded, they are left to themſelves, and to their Sins.

I might mention many other Scriptures but theſe may ſuffice.

Ay, but ſaith this Author in that 27*th* page, *No Man that is an unregenerate Sinner is actually elected, till he turns from Sin, and accepts God's Mercy by Faith*, Revel. 17. 14. *Theſe ſhall make War with the Lamb, and the Lamb ſhall overcome them, for he is Lord of Lords, and King of Kings; and they that are with him are Called, and Choſen, and Faithful.*

To ſay that no Man is actually elected till he turns from his Sin, and accepts of God's Mercy by Faith is to confound the immanent Acts of God with his tranſient Acts. Election is an immanent Act of God 'tis the Purpoſe of God towards Perſons from Eternity. Converſion is a tranſient Act of God in time, wherein he puts forth his Power, and Converts according to his Eternal Purpoſe and Grace; and for that only Text this Author brings, it ſeems plainly to

be meant, of those that shall destroy the Whore of *Babylon*, who may be said to be called and chosen, and faithful in that Work, tho' they were never called to be Saints; never elected to Salvation, never truly faithful: As *Cyrus* of old was called God's Anointed, and his Servant, in being an Instrument of God's taking Vengeance, tho' he was a Heathen, Carnal-man: But take it for Effectual Calling, being chosen to Salvation, and faithful in Christ, it signifieth nothing at all to your purpose. I hope that they that are chosen from Eternity, may be said to be chosen to all Eternity: Once chosen of God and ever chosen: It may be said here in this Life, and a thousand of Years hence, and to all Eternity, that they are the chosen of God, for he abides by his choice for ever.

Then you say, that none are actually Reprobated, till they depart from God, or reject his Mercy and Goodness, which he graciously holds forth to them, Rom. 1. 28. *And even as they did not like to retain God in their Knowledge, God gave them over to a Reprobate Mind, to do those things which are not convenient.*

The Scope of the Apostle is to shew, that the *Gentiles* that he speaks of, had *so much knowledge of God, as to leave them without excuse,* v. 20. *so have all that perish*: But those *Gentiles* that the Apostle there speaks of, had not so much as sufficient *outward means* to bring them to know God in Christ; but they so grosly prevaricated against the Light of Nature, to change *the Glory of the Incorruptible-God, into an Image of Corruptible-Man, and to Birds, and four-footed Beasts, and creeping things:* that God in his Righteous

Righteous Judgment gave them up to vile Affections: they did not like to retain God in their Knowledge; that is, they did not walk according to that Knowledge of God they had by the Light of Nature, (for knowledg of God in Christ, which alone can bring Men to Eternal Life, they had none) therefore *God gave them over to a Reprobate Mind*: They had a Reprobate Mind by Nature, and so have all Men; that is, a Mind void of Judgment and Understanding, till God takes it away. God's Decree to deny his Grace to Persons from Eternity, is one thing, and a Reprobate Mind, a Mind void of Understanding, is another thing; and is more or less, as God gives up Men to themselves: and this, saith he, is so clear, that those who are our Adversaries are forced to allow it; for thus they speak, *chap.* 11. of their Confession of Faith, *God did from all Eternity decree to justifie the Elect, notwithstanding they are not justified till the Holy Spirit doth in due time actually apply Christ to them.*

I answer, that when the Assembly of Divines say, that God did from all Eternity Decree to justifie the Elect, yet they are not justified till the Holy Spirit doth actually apply Christ: You seem to have quite forgotten what you were treating of, and so instead of casting a slur upon the Assembly of Divines, you cast a great slur upon your self, as if you did not at all understand what you write of: for observe, you are writing of Election, and you bring a passage of the Assembly about Justification; you would prove, if you could, that none are actually Elected until they believe; and say, that

the Assembly are forced to allow, that none are actually justified till they do believe. Surely that grave Assembly of Divines was never so abused as by you: they knew well enough what they said: I would you had the thousandth part of the Knowledge they had: *The Assembly say well, that God decreed to justifie the Elect from Eternity, and so he decreed to Sanctifie them from Eternity, but they are neither actually Justified nor Sanctified, until the Holy Spirit do call them. Election is one thing, Justification is another*: Election is an Immanent Act of God, and from Eternity: Justification is a transient Act of God towards the Elect in time. Ay, but this Author will make this matter evident to every considerate Reader, *viz.* that none are actually Elected until they be Converted.

Saith he, *All that are actually elected have an Inheritance in the Kingdom of God, and none can lay any thing to their charge*, 1 Pet. 1. 2, 3, 4. Rom. 8. 33. *But no unbelieving Drunkard, Whoremonger, hath any Inheritance in the Kingdom of Christ, and of God*, Eph. 5. 5. *And these Impieties may be laid to their charge; therefore no unbelieving Drunkard, Whoremonger, or Idolater is actually Elected.*

1. To explain this, 1. There is an Eternal Predestinating some Persons to the Heavenly Inheritance, by the meer good pleasure of God's Will, *Ephes.* 1. 11. *In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things according to the Counsel of his own Will.* Here the Apostle shews that whether they be *Jews*, who *first trusted* in Christ, or *Gentiles*, who were brought

brought to truſt in Chriſt after the *Jews*, *v.* 12, 13. yet whatſoever they are, *Jews* or *Gentiles*, that truly truſt in Chriſt, they have obtained a right to the Heavenly Inheritance: Then he ſhews, how they come to be partakers of this Grace, to have Chriſt given for them, and given to them; and this he ſhews in theſe words, *Being predeſtinated according to the purpoſe of him, who worketh all things according to the Counſel of his own Will*: He would have them know, that all that God doth for them in time, is, becauſe he had predeſtinated them, and choſen them from Eternity to Grace and Glory. So let that be well obſerved, that all that God hath predeſtinated to Life, have the Heavenly Inheritance allotted and appointed to them, it is theirs by Predeſtination, by Election.

2. *There is a Title to the Heavenly Inheritance by the purchaſe of Chriſt the Mediator.*

3. *There is an actual right to the Heavenly Inheritance by Regeneration and Adoption.* Theſe three things conſidered, the Anſwer to this Author is, That all that are ſaved, had a Title to the Heavenly Inheritance *from Eternity by Election*; by the Gracious Decree of God, the Kingdom of God was prepared for them to Eternity, *Matth.* 25. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*: As if our Saviour had ſaid, You that are ſaved, look to the *firſt cauſe of it*, you were Bleſſed of my Father, he elected you from Eternity, he gave me to die for you, he called you in due ſeaſon, and made you a peculiar People, zealous of good Works; and thus you come to inherit the Kingdom.

Again, *The Elect, before Conversion, have Right, in Christ their Head, to the heavenly Inheritance, before they be called*, because Christ hath *purchased* it for them. Yea, Eternal Life was promised to Christ for them, as their Head in the Covenant of Redemption, before the World began, *Tit.* 1. 12. But when the Apostle saith, that no wicked Man hath any Inheritance in the Kingdom of God, *Ephes.* 5. 5. the meaning is only, that though God may have purposed in his Eternal Counsel to give the Heavenly Inheritance to a Man that for the present is ungodly, and Christ the Mediator may have purchased the Heavenly Inheritance, yet this is a secret thing known only to God himself: But for what appears yet to the unregenerate Man himself, or to others, he hath no Part nor Lot in that Heavenly Inheritance.

As for those Words, *Rom.* 8. 33. *Who shall lay any thing to the charge of God's Elect?* The Apostle had said, *Ver.* 30. *Whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* The Apostle seems in this place to answer to two Objections that some might make.

1. That it is long before some that are predestinated, are called; and if they be not called, they cannot be justified; and so if they should die before they are called, What will become of them? The Apostle shews, that though God hath not yet called them, he will call them; and though there might be a Charge of innumerable Sins against an elect Person, before he be converted, yet, Who shall lay them to the Charge of God's Elect, to damn them in Hell? They

They are Elect, and God's Election ſtops any Arreſt of an Elect Perſon, ſo as that he cannot be thrown into Hell. The Elect have a Reprieve, in order to their Pardon in God's Time.

2. It might be objected, That whereas the Apoſtle had ſaid, *Ver.* 30. Whom he hath called, them he alſo juſtified: Have not the Elect, after they are called, if they live any long time after their Converſion, committed many Sins that might be laid to their Charge? They did not ſin only before they were called, but ſin much after they are called: How then are they juſtified? The Apoſtle anſwers, *Who ſhall lay any thing to the charge of God's Elect*, with effect, ſo as to bring them to Damnation in Hell? Though every Sin they commit doth deſerve Eternal Damnation, yet 'tis God with whom they have to do; and ſeeing he will not take Vengeance, but glorifie his Free Grace in Chriſt to them, who hath to do with it? God that may do it, he juſtifies them.

Yea, the Apoſtle goes on, and ſhews, *v.* 34. that the Elect are ſecured from Eternal Damnation in Hell, not only by Election, but by Redemption: That though they have deſerved it as well as others, yet, ſaith the Apoſtle, who ſhall condemn (that is, the Elect) eventually and eternally? Indeed, they are condemned by the Law, till they be in Chriſt: But who ſhall condemn them, ſo as to get Execution againſt them in Hell, ſeeing they are God's Elect, and Chriſt hath died for them?

Men know not what they do, when they ſet their Wits on work to deny that God hath ſet his free and unchangeable Love upon ſome from Eternity, where-

by he will certainly and infallibly bring them to Grace here, and Eternal Glory hereafter, through our Lord Jesus Christ. For observe, *Take away Election, and you take away Redemption*; for Redemption is grounded upon Election, *Joh.* 17. 6. *Thine they were, and thou gavest them me:* Thine they were by Election, and therefore thou gavest them me to redeem, and bring to Glory.

Take away God's Eternal Election of a certain number of Persons to Grace and Glory, and *you take away Effectual Calling*, and Conversion. For if God, of his mere Grace and good Pleasure, had not so elected them, there had never been any Person effectually called. 'Tis God alone that doth inwardly and effectually call any, so as that they are savingly converted; and if he had not freely predestinated and elected them, he had never called and converted them: *Whom he hath predestinated, them he hath also called*, Rom. 8. 30.

Take away God's Eternal, Special and Unchangeable Love to a certain Number, that he will set them before his Face for ever; and if we were *in Heaven*, we could not be sure to continue there. What a Multitude of Angels sinned and were thrust down to Hell? It was Election that setled the Angels that see God's Face for ever. The Angels that stand are called the Elect Angels, 1 *Tim.* 5. 15. God decreed from Eternity to determine and fix their Wills unto himself for ever. It is from this Eternal and Unchangeable Love of God in Election, that the Angels and Saints in Heaven are upheld in Love and Praise unto God for ever.

It

It hath been an old Objection of Arminians, and revived by this Author, *pag.* 26. *That many have deſpaired of Mercy, and have laid violent hands upon themſelves*; *and many*, he ſaith, *in this City*: He mentions it, that they fall into this Deſpair becauſe they are told Chriſt died but for a few.

1. I anſwer, This Objection uſeth to be brought too againſt Election. For my part, I do not remember that ever I knew any in my whole Life, that laid violent hands upon themſelves becauſe they heard that Chriſt did not die for all *Adam*'s Poſterity, or that they were not elected. The truth is, thoſe that make away themſelves may ſometimes get ſuch things into their Thoughts, as that they have committed *the Sin againſt the Holy Ghoſt*, and that they are not elected, and Chriſt did not die for them: But *the true cauſe* of their laying violent hands upon themſelves is *ſome extraordinary worldly Sorrow*, which worketh Death, (in that ſenſe,) or *Exceſs of Melancholy, whereby they are ſo diſtracted, that they are not themſelves.*

2. As to Deſpair of Mercy; If God give up a Man to Satan, and his own Heart, how eaſily may any Man fall into it, though he hold Univerſal Redemption, and deny Election? For our Saviour ſaith plainly, *Matth.* 7. 14. *Few* there be that find the ſtrait Gate, and narrow Way. Yea, I will maintain, that the Doctrine of Eternal Redemption, and of Chriſt's dying only for the Elect, and that the Elect whom Chriſt died for ſhall certainly and infallibly be ſaved, is *an Antidote* againſt Deſpair, if the Lord pleaſe to put in with it: And that the denying of Election, and holding Univerſal Redemption, is the

the way to bring those that have a deep Sense of their own Sinfulness and Unworthiness, is the way to bring such to utter Despair of Mercy.

I make it out thus: Take a Person that is throughly convinced of Sin, that sees and is sensible that he hath a *Depth of Sin in his Nature*, that sees himself *vile and abominable*, by reason of the universal Corruption of his Nature, as well as actual Sins, more than the Hairs of his Head, which cannot be numbred: You come to this humbled, convinced Person, with your Arminian Doctrine and tell him that God did not decree any Person to Salvation from Eternity, of mere Grace to give them infallibly both Grace and Glory, but that Christ died for all *Adam*'s Posterity. Saith the convinced, humbled Sinner, Shall all be infallibly saved that Christ died for? You must tell him, according to the tenour of your Doctrine, No, there were many of them in Hell when he died, and never shall be set at liberty from their Everlasting Chains of Darkness. Yea, you can tell them, according to your Doctrine, that notwithstanding Christ's Death, there might not one Man or Woman in the World have been saved. Truly, this Doctrine is enough to drive Men into Despair. Ay, but you can tell them, that whosoever believeth, shall be saved: Ay, and so can others tell them, as well as you, though they hold Election, and that Christ died only for the Elect: For if God gives Faith, that is a certain sign of Election, and that Christ died for that Person.

Well,

Well, Now let us ſee what thoſe that hold Election, and that Chriſt died only for the Elect, can ſay, in a *Miniſterial and Doctrinal Way*, to keep a convinced, humbled Sinner from Deſpair of Mercy; I ſay, in a Miniſterial, Doctrinal Way; for it is *God alone that can do it inwardly and effectually.* Now therefore our Doctrine can ſay to ſuch a convinced, humbled Sinner, that is ready to deſpair; God hath from Eternity decreed, of his mere Grace in Chriſt, to give Grace and Glory to certain Perſons; and ſome of theſe Perſons that God intended to make everlaſting Monuments of his Free Grace, are not only by Nature Children of Wrath, as well as others, but in time are Monſters in reſpect of Actual Sin; as *Manaſſeh*, the Thief upon the Croſs, and *Paul*, for perſecuting the Church of God; but being elected to Life, and Chriſt dying for them, they are converted and ſaved: And who knows but that you are of that number? There is a *May be*, that you are an Object of this Special Grace; and 'tis certain, if that you, being convinced of Sin, do venture and truſt in God's free Mercy in Chriſt, you ſhall be ſaved. All that the Father giveth unto Chriſt to redeem and ſave, ſhall come to him; and he that cometh unto him, he will in no wiſe caſt out. And if the humbled Sinner ſays, If I ſhould put my Truſt in Chriſt, the Arminian tells me, that I may be a Child of God to Day, and a Child of the Devil to Morrow: Therefore why ſhould I, that know what a vile Heart I have, ever think of any Hope of Salvation? but ſink in utter Deſpair. Our Doctrine aſſures them, if the Lord be pleaſed once to unite them

to

to Chriſt by a true and lively Faith, the Lord will give them from time to time ſuch Influences and Supplies of his Spirit, as that they ſhall be kept in the ſtate of Grace, until they come to the ſtate of Glory. Therefore let all that are wiſe and ſpiritual judge which Doctrine gives grounds of moſt Encouragement, Support and Comfort, if the Lord pleaſe to ſet it home by his Spirit.

CHAP. VI.

Of God's Eternal Decrees, what ſhould come to paſs in Time; and of his governing and diſpoſing of things in the World for his own Glory.

THis Author, in his Epiſtle to his Book, falls upon the Aſſembly of Divines, concerning God's Decrees, and (according to the manner of the Man) leaves out that which ſhould clear their Senſe and Meaning, that ſo he might expoſe them.

The Words in the Aſſembly's Confeſſion are theſe:

God from all Eternity did, by the moſt wiſe and holy Counſel of his own Will, freely and unchangeably ordain whatſoever comes to paſs; yet ſo as thereby neither is God the Author of Sin, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of Second Cauſes taken away, but rather eſtabliſhed.

This

This Article is almoſt word for word the ſame with the Eleventh Article of the Epiſcopal Divines in *Ireland*, 1615. long before the Aſſembly at *Weſtminſter*; ſo that one would think it was taken thence.

God from all Eternity did, by his Unchangeable Counſel, ordain whatſoever in Time ſhould come to paſs; yet ſo, as thereby no Violence is offered to the Wills of the Reaſonable Creatures, neither the Liberty, nor the Contingency of the Second Cauſes taken away.

The Reader may ſee what a Harmony there is about God's Decrees, between the old Epiſcopal Divines, and the Aſſembly of Divines at *Weſtminſter.*

There have been *two ſorts of Atheiſts* in the World; the firſt ſort of Atheiſts denied the Exiſtence and Being of God, the ſecond ſort of Atheiſts denied God's governing the World; the Lord keep this Age from being Atheiſts either of theſe ways.

If the Evills of Afflictions that befall us came merely by Second Cauſes and Inſtruments, and were not determined and decreed by God, how ſhould we ſanctifie God's Name, and humble our ſelves under the mighty Hand of God? As *Job* did, when he ſaid, *The Lord hath given, and the Lord hath taken away: Bleſſed be the Name of the Lord.*

This Men drive at in this *Atheiſtical Age*, to throw down the Soveraignty, Independency and Immutability of God, to make him change in his Purpoſes and Intentions, as Men do; and to make Contingencies to God, as there is to Man.

It

It is come to this *daring Boldneſs*, that Men have aſſerted in Print, that God hath not determined the Period of Men's Lives, nor other things of that nature: But who, I pray, ſhall order what ſhall come to paſs, but that bleſſed God who hath *made all things for himſelf*, for his own Glory, for the Glory of his Wiſdom, Power, Juſtice and Mercy? And who is fit to govern the World, but he that made it?

Ay, but the great Objection that blinds the Ignorant is, That if God have from Eternity decreed all things that come to paſs, then he hath decreed that Men ſhall fall into thoſe Sins that they do fall into.

Anſwer. And what then? Do not we ſay that yet *God is not the Author or Approver of Sin, neither is there any Violence offered to the Will of the Creatures? Men ſin as freely as if there were no Decree of God to leave them to commit thoſe Sins.* We ſay that *God's Decrees are not the Cauſe of Sin, neither is God the Author of Sin. Nihil iſto contradicentius, aut impoſſibilius, nempe Deum eſſe Authorem peccati: Nothing is more contradictory or impoſſible than this Propoſition, that God is the Author of Sin*, ſaith Dr. *Twiſſe:* Yet he is one that this Author puts in his Black Bill.

Well, but this Author ſcrapes together ſeveral Paſſages quoted by Mr. *Pierce*, and other Writers, out of *Calvin*, *Luther*, *Zuinglius*, *Beza*, and others; which are very ſtrange concerning God's determining Men's Sins. What do you ſay to theſe Expreſſions?

I anſwer: 1. That Mr. *Pierce* and this Author might have ſpent their Time *better*, than to quarrel with *Calvin*, *Luther*, and thoſe eminent Inſtruments

ſtruments in the Reformation. This is very pleaſing to the Papiſts, and thoſe that are Popiſhly affected; for they hate the Names of *Calvin*, *Luther*, *Zuinglius*, and thoſe Divines that God made uſe of, to communicate ſo much Light to the World. And if this Author knows it not, I will now tell him, that *Bellarmine* long ſince, in his Writings, doth inveigh againſt them upon this very Account, concerning God's Decrees and Over-ruling Hand about the Sins of Men.

2. I ſay, *I ſhall not meddle with any of his Quotations.* One may cut out Snips out of Authors, whereby the true Senſe and Meaning of the Authors may be quite altered.

3. I ſay, *I ſhall not take upon me to juſtifie all the Phraſes and Expreſſions of Learned and Godly Men:* They may ſometimes *in haſte* expreſs themſelves not ſo prudently and warily in ſuch a *tremendous Myſtery* as this is. The truth is, God's myſterious Adminiſtration concerning Sin, in ordering and over-ruling it to his own Glory, is *paſt our finding out:* 'Tis beſt to ſay, *O the Depth!* And that to be ſure, though we cannot comprehend it, *he is righteous in all his Ways, and holy in all his Works.* I would have all Perſons very cautious about this Point, both of the one ſide and the other, and keep cloſe to Scripture-Expreſſions, which I ſhall now ſet before this Author, and thoſe of his Way; and *do fear that till they learn more Sobriety, Awe and Reverence of God, they would openly quarrel againſt the Scripture it ſelf in this Matter, if they durſt.* Let us then hear what the Scripture ſaith in this Matter.

When

When *Joſeph*'s Brethren did wickedly and unnaturally ſell him into *Egypt*, *Gen.* 45. 5. ſaith *Joſeph*, *God ſent me before you, to preſerve Life.* And *Ver.* 7. *God ſent me before you, to preſerve you a Poſterity in the Earth.* And *Gen.* 50. 20. *But as for you, ye thought evil againſt me, but God meant it for good.*

1 King. 22. 19, 20, 21, 22, 23. *And he ſaid, Hear thou therefore the Word of the Lord: I ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven by him, on his Right Hand, and on the Left. And the Lord ſaid, Who ſhall perſuade* Ahab *to go up, and fall at* Ramoth Gilead? *And one ſaid on this manner, and another ſaid on that manner. And there came forth a Spirit, and ſtood before the Lord, and ſaid, I will perſuade him. And the Lord ſaid, Wherewith? And he ſaid, I will go forth, and be a Lying Spirit in the Mouth of all his Prophets. And he ſaid, Thou ſhalt perſuade him, and prevail alſo: Go forth, and do ſo. Now therefore the Lord hath put a Lying Spirit in the Mouth of all theſe thy Prophets, and the Lord hath ſpoken Evil concerning thee.*

Exod. 4. 21. *And the Lord ſaid unto* Moſes, *When thou goeſt to return into* Egypt, *ſee that thou do all theſe Wonders before* Pharaoh, *which I have put in thine Hand; but I will harden his Heart, that he ſhall not let the People go.*

When *Job*'s Subſtance was ſtolen by the *Sabeans* and *Chaldeans*, and his Servants ſlain, *Job* worſhipped, and ſaid, *The Lord hath given, and the Lord hath taken away*, Chap. 1. 20, 21.

Concerning God's All-governing Providence, it is ſaid, *Eccleſ.* 3. 14. *I know that what God doth, it ſhall be for ever; nothing can be put to it,*

nor

nor any thing taken from it: And God doth it, that Men ſhould fear before him.

Concerning the *Aſſyrian*, the great Enemy and Spoiler of *Iſrael*, it is ſaid, *Iſa.* 10. 5. *O* Aſſyrian, *the Rod of mine Anger, and the Staff in their Hand is my Indignation: I will ſend him againſt an hypocritical Nation.*

Iſa. 13. 16, 17. *Their Children alſo ſhall be daſhed in pieces before their Eyes, their Houſes ſhall be ſpoiled, and their Wives raviſhed. Behold, I will ſtir up the* Medes *againſt them.*—

Pſal. 105. 25. *He turned their Heart to hate his People, and to deal ſubtilly with his Servants.*

Matth. 6. 13. *And lead us not into Temptation.*

Prov. 16. 4. *He hath made all things for himſelf, and the Wicked for the Day of Evil.*

When *Shimei* curſed *David*, 2 *Sam.* 16. 10. he ſaid, *The Lord hath ſaid unto him, Curſe* David.

Rom. 1. 24. *God gave them up to Uncleanneſs, through the Luſts of their own Hearts.* Ver. 26. *God gave them up unto vile Affections.*

2 Theſ. 2. 11, 12. *And for this Cauſe God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye, that they all might be damned who believed not the Truth, but had pleaſure in Unrighteouſneſs.*

Though God had a glorious Deſign in the Death of Chriſt, yet they were *wicked Hands that crucified him:* God's Decrees do not juſtifie Men's Sins. It was a moſt horrid Act of the *Jews* to crucifie the Lord of Glory, yet *Peter* ſaith, *Act.* 1. 23. *Him being delivered by the determinate Counſel and Fore-knowledge of God, ye have taken, and by wicked Hands have crucified and ſlain.* Act. 4. 27, 28. *For of a truth, againſt thy holy*

Child Jesus, whom thou hast anointed, both Herod *and* Pontius Pilate, *and the People of* Israel *were gathered together, to do whatsoever thy Hand and thy Counsel determined before to be done.* The Hand and Counsel of God determined before, even from Eternity, that Christ should at that very time die, as Mediator for his Church; and the *Jews*, by their wicked Hands, to satisfie their Malice, did crucifie him, as if he had been a Malefactor. *O the depth of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out.*

But of all the Reformed Divines, this Author shews most Wrath and Indignation against *Calvin*, who in his Time was a glorious Light in the Church. *Mr.* Richard Hooker, *that wrote against him about Church-Discipline, yet confesseth him to be the wisest Man that ever the Church of* France *bred.* And *another Episcopal Divine* saith, *He never heard any good Man speak of him without Honour.* But this Author makes scurrilous Verses of him, and directs them too to *Calvin* himself, though he hath been so long dead; and compares *Calvin* to *Cain*, and *Michael Servetus* to *Abel*. Let us enquire what this *Servetus* was. This Author is much mistaken, to think that he was put to death for being of this Author's Judgment about Baptism; *it was for Blasphemy against the Blessed and Holy Trinity.*

Indeed, *this Author* saith, *he was a learned and worthy Man, though perhaps mistaken in some things*, pag. 27. *Ah, Do you put a Perhaps* he was mistaken in some things, *when he denied and blasphemed the Holy Trinity?* Waving what *Sleidan*, *Rosa*, and others say of him, let us hear what

Dr.

Dr. *Owen*, in his Anſwer to the Antitrinitarians and Socinians, ſaith of this *Servetus*, *pag.* 44.

'*Servetus* ſtuffed all his Diſcourſes with horrid Blaſphemies. *Beza* tells us, he called the 'Trinity, *Tricipitem Cerberum*, (Words not fit 'to be Engliſhed, they are ſo full of Blaſphemy;) and wrote, that *Moſes* was a ridiculous 'Impoſtor, *Beza*, *Epiſt.* 1. And there are Paſſages cited out of his Book of the Trinity, '(which I have not ſeen,) that ſeem to have as 'much of the Devil in them, as ever yet was 'written or ſpoken by any of the Sons of Men. 'If, ſaith he, Chriſt be the Son of God, *Debuiſſent ergo dicere quod Deus habebat uxorem quandam ſpiritualem, vel quod ſolus ipſe Maſculo-fœmineus aut Hermaphroditus, ſimul erat pater & mater, nam ratio vocabuli non patitur ut quis dicatur ſine matre pater: Et ſi Logos Filius erat natus ex patre ſine matre, dic mihi quomodo peperit eum; per ventrem, aut per latus?* To this heighth of 'Atheiſm and Blaſphemy had Satan wrought up 'the Man; ſo that I muſt needs ſay, he is the 'only Perſon in the World, that I ever heard 'or read of, that ever died upon the Account 'of Religion, in reference to whom, the Zeal 'of them that put him to death may be acquitted. *Thus he.*

Although this Author thinks that God doth not, for the Manifeſtation of his own Glory, over-rule the Children of Men, yet it is manifeſt that God hath given him a Spirit of Slumber, as a Check and Puniſhment to him, that he ſhould be left of God to defame ſuch a Man as *Calvin*, and extol *Servetus*, an Antitrinitarian, and one of the greateſt Blaſphemers of the for

ever Bleſſed Trinity, that ever was in the World. By this you have loſt all Credit and Eſteem, with all wiſe and knowing Chriſtians that Worſhip the Holy Trinity, God the Father, God the Son, and God the Holy Ghoſt, three Perſons, and one God, to whom be glory for ever.

CHAP. VII.

Of the Lords Drawing and Uniting of the Elect to Chriſt, in effectual calling.

1. WHen *Arminians* have made great flouriſhes of Gods having the ſame love of good will to all *Adams* Poſterity, they are exceedingly grated with this Objection that follows.

If God have the ſame love of good will to all the Children of *Adam*, why are but ſome ſaved, and not all, why doth not God convert all?

1. Some of them are ready to ſay, *that God cannot* Convert them, they are ſo ſtubborn and rebellious, though he deſires to do it; but *this is down-right Blaſphemy*, to ſay that God cannot convert thoſe whom he purpoſeth, intendeth and deſireth to Convert, he that made the Heart, can change the Heart, *can turn it as the Rivers of Water, which way ſoever he pleaſeth, with*

with the greateſt facility, eaſilier then we can ſtir a finger.

I heard above forty years ſince, an *Arminian* Preach, Mr. *H. D.* a Man of as great Learning and Ability, as moſt of that way in *England*, this Man was inveighing againſt Election and ſpecial Grace, at laſt he came to anſwer an Objection to this purpoſe: *You will ſay, Is not this a meer beating of the Air, a meer flouriſh of words, to tell you that God hath ſuch a Love to all* Adams *Poſterity, that he would have them all ſaved, and yet they are not ſaved, ſuppoſe* (ſaith he) *that a Mother ſhould ſay, that ſhe had a great Love for her Child, and ſhe ſees this ſimple Child running into a fire, that would burn it to Death, and the Mother could prevent it, and pull the Child back, but ſhe ſuffers it to go on and Periſh, who will ſay that ſuch a Mother had ſuch a true and tender Love to the Child?* So ſaid this Preacher, *If God have ſuch great and tender Love to all* Adams *Poſterity, and ſees them through their folly, inadvertency and corruption of their Hearts, running into Hell-fire, and he could ſtop them, and ſave them, and doth not, where is his Love and Deſire to ſave them?*

Though I cannot remember the very words, yet it was to this purpoſe that he brought in an Objection, he urged it very ſtrongly, *I think over-ruled by God, to confute himſelf*, I wondred how he would anſwer the Objection, his Anſwer was this, *what* (ſaith he) *if I ſay God cannot*, that is, that God could not Convert them, and ſo left it: To ſuch Abſurdities and Blaſphemies doth Arminianiſm lead.

2. Others of them ſay, that God indeed can

change the Rebellious Will of Man, but they alledge two things.

1. *They ſay it is Diſhonourable to God*, to go any further for the Converſion of a Sinner, than to ſet before him Arguments, Threatnings and Promiſes, and urge theſe Arguments by inward Convictions; but they ſay, it is not for the Honour of God to put forth ſuch irreſiſtible power, as ſhall infallibly change and turn the Heart to God.

I anſwer, that God hath promiſed to ſome, abſolutely promiſed to the Elect, that which Divines call *the firſt Grace*, Jer. 31. Heb. 8. *I will put my fear in their Hearts, I will write my Law in their Hearts*, Ezek. 36. 26, 27. *A new Heart alſo will I give you, a new Spirit I will put within you, and I will take away the Heart of Stone* (that is, take away the ſtubbornneſs and rebellion of your Wills and Affections) *and I will give you a Heart of Fleſh*, that is, I will give you a penitent, ſoft, plyable Will towards me and my Precepts; this God of his infinite Grace, hath promiſed to his Elect, without which, not one Man or Woman in the World had ever been Converted and Saved; and *dare any ſay, that 'tis Diſhonourable to God, to ſhew this Grace and Favour*? Is it come to this, that where God hath a gracious Reſpect to a perſon, that though the perſon be ignorant, fooliſh and deſperate, that it ſhould be *Diſhonourable to the Phyſician of Heaven, to cure the Man of his Spiritual Phrenſy, and bring him to a right mind*? Surely this is ſo far from being Diſhonourable to God, that the Elect, and Ranſomed People ſhall Adore him, and praiſe him for ever,

ever, for this great, free and undeserved Grace to them.

2. *They say, it is Dishonourable to the Will of Man, yea, impossible* for the Will of Man to be forced, therefore they say, that all that God doth towards the Conversion of any, is by Moral swasion, and urging Arguments to *this great Queen, the Will of Man*, but she her self must not be touched.

I answer, *if God did not touch, yea, by an Omnipotent sweetness change and turn the Will of Man to himself, there had never been any one Converted in this World: God works upon the Will in Conversion, to make it of unwilling willing, and to make it as willing to turn to God, as ever it was unwilling, before God touched and changed the Will.*

Indeed this Author saith, *you present Christ not serious, because he will not save Men whether they will or no*, page 22. I say this is *a very ignorant Speech*, and shews the Author to be *little acquainted with the Scripture, or the corruption of his own Heart*; for though Men when they hear of Hell and Damnation, would be saved from Misery, yet there is not any one that would be saved in the way that God hath appointed, until God by *his immediate Hand, do secretly touch and change his Will*, i. e. that though all would be saved from Hell under the Notion of a State of Misery, yet till God give special grace, a new Heart, put a new bent upon the Will and Affections, there is no Man would be saved in Gods way, in the Gospel way; that is,

1. *To be made so poor in Spirit, as to be taken*

off from all ſtanding upon Terms with God, but *acknowledge his Soveraignty, and his Righteouſneſs, that he might take Vengeance upon us for ever.*

2. *To acknowledge that we have not the leaſt Worthineſs and Righteouſneſs, but to creep under the Robe of Chriſt's Righteouſneſs.*

3. *To be willing to part with Sins, that are as dear to corrupt Nature, as Right Hands, and Right Eyes, to be willing to take up the Croſs, and follow Chriſt, to be willing to walk in all the Commandments and Ordinances of the Lord, ſo far as he ſhall pleaſe to make known his mind to us.*

Ay, it were well if in ſtead of this *bluſtering* about theſe things, that all of us did examine whether we our ſelves have been ſo graciouſly wrought upon by the Spirit of God, as that we are willing to be ſaved in Gods way, in the Goſpel way.

Alaſs, Men are of this Opinion, and the other, and like the Phariſees, are induſtrious to make Proſelytes to their Opinions, and yet know nothing of the new Birth, of the work of Grace upon their own Souls: Therefore let us all be much in ſelf Examination, and proving what work of Faith in Chriſt, what work of Repentance for Sin, what love to God and to his people and ways, is begun in us by the Holy Spirit, that ſo we *may not think our ſelves ſomething, when we are nothing, deceiving our own Hearts.*

2. Arminians *turn the Covenant of Grace, into a Covenant of works*; they quite miſtake, the reaſon why God doth work Faith and Sanctification in thoſe whom he bringeth to Eternal Life, it is not to be the Righteouſneſs in which they

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are to ſtand Righteous before God for their Juſtification at Gods Bar, for *we are juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through Faith in his Blood, Rom.* 3. 24, 25. So that the Righteouſneſs by which we ſtand Righteous at Gods Bar, is a Righteouſneſs *imputed* to us; neither Faith as in act or work, nor our Sanctification and good works, are our Righteouſneſs in the Covnant of Grace, as Obedience to the Law, was to be our Righteouſneſs to juſtifie under the Covenant of works; but Faith is wrought in thoſe that are ſaved, as a paſſive inſtrument whereby they receive and embrace Chriſt to be the Lord their Righteouſneſs, and ſo are taght to know and adore the way whereby they are ſaved, and *Sanctification* is wrought in thoſe that are ſaved, that they may have the firſt fruits of Holineſs here, that they may in ſome meaſure walk with God, and glorifie God here, and be preparing for perfect Holineſs and Communion with God in Heaven. But this is at the bottom of Arminianiſm, that there is Merit, the Popiſh Merit of Condignity, or however of congruity in our Holineſs and good Vorks, and upon Diſcourſe with a Miniſter of great Note in the *Arminian* way, I found him to be as unſound in the Doctrine of Juſtification, as any Popiſh writer I had ever met with.

3. Arminians *make Converſion an eaſy work, a ſmall matter*, tis true, tis eaſie to God in work in any, eaſier than for us to ſpeak a word; but in it ſelf, it is a great work, and *impoſſible* for any to believe and Repent, except God give them

them a new Heart, and infuse this habit and principle of Grace into them. Indeed they say, that the Lord doth require easie Terms, upon which Men may have Eternal Life, but *they don't know what they say*; for us that are universally blinded and corrupted by the fall of *Adam, for us to go out of our selves to Christ*, for *us to mourn for Sin, as it's an offence to God*, for *us to desire and endeavour after Universal Holiness*, is *ten thousand times harder work than for* Adam *to have continued obedient to the Law, for which he had a Uncreated Principle, a Habit of Holiness infused into him by Creation, only it was mutable, and left to the Managing of his own free Will.*

1. But let it be observed, that the way of Salvation by Christ seems to be *Foolishness to a Natural Man*, that we should look to be saved by one that dyed himself, *Paul* saith, this is to them that Perish Foolishness, it is a great work of God upon our understandings to enlighten us, and convince us, that this way of Salvation is the only way, and that it is a glorious way, that the manifold Wisdom of God, the exceeding Riches of his Grace, and his Revenging Justice against Sin, will shine to Eternity in this way of saving Sinners by a Crucified Christ.

2. Let it be observed, that when a Sinner is convinced and humbled indeed, and sees what Majesty he hath offended by his Sins, it is no easie thing to set his hope in Christ, whom he never saw; but that the Holy Ghost doth secretly and inwardly reveal him to the Soul as the only and all-sufficient Mediator, and

and unites the Heart to him, to trust and rely upon him for Salvation.

3. It is *no easie thing for one that hath such a corrupt Nature, and hath delighted in Sin, to be willing that Christ should Reign over him*, to desire that Christ would put down all the Rule and Authority of Sin, that he might be for Christ, and not for another.

When Christ saith, *his Yoak is easy*, and when the Apostle saith, *his Commandments are not grievous*, the meaning is not, that Christs Yoak is easy to the Fleth, and corrupt Nature, but easy and sweet, when God gives a principle of grace, a new Heart and Spirit, so far as we are renewed, and are led by the Spirit, so far Christs Yoak is easie, and his ways pleasant to our Souls.

The truth is many take up opinions and wrangle, and dispute, but 'tis to be feared, that few have experience of a Saving work of Conversion upon their Souls, they do not seem to have a Spiritual Savour in their Discourses, but of these things God will Judge.

CHAP. VIII.

Concerning the Saints Perseverance, as being kept by the power of God, through Faith unto Salvation.

THis Author hath something about this point, *page* 19.

He saith, *some may depart from the Faith, giving heed to seducing Spirits.*

I anſwer, none ever doubted but *Men may fall from the Doctrine of Faith*, from *the profeſſion of Faith*, and from an Hiſtorical Notional Faith, from common Grace, from common Enlightning.

But the Doctrine maintained by the Aſſembly of Divines, and, as I have ſhewed, by the *Lambeth* Articles, and by the Articles of *Ireland*, is, *that none that are truly regenerated, that have ſaving juſtifying Faith*, ſhall *be ſo left to themſelves, as to fall totally and finally, but ſhall be preſerved unto the Heavenly Kingdom.*

Believers may be left to themſelves *at times*, as *David*, *Hezekiah*, *Peter* and others, that they may fall foully to the Diſhonour of God, and to the wounding of their own Souls; but God will graciouſly recover them again, Grace is in a ſwoun in them, but not dead.

The Doctrine of the Saints perſeverance is grounded,

1. *Upon the free and Eternal, Unchangeable love of God to the Elect.*

2. *Upon the perfect and eternal Redemption Chriſt hath wrought for them, and his praying as Mediator, that they may be kept, and that their Faith fail not.*

3. *The Inhabitation of the Spirit, who abideth in them for ever.*

4. *The promiſes of God to them, that they ſhall not depart from him; the Nature of the Covenant of Grace*, which *they are brought under, is, that God will guide them by his Counſels, and afterwards bring them to his glory.*

But I ſhall not enlarge upon theſe things, but let us attend upon what this Author ſaith upon this

this point: Truly though the Aſſembly of Divines had poſitively declared for the Doctrine of the Saints Perſeverance, yet *according to the faculty of the Man to catch at ſomething,* [he ſaith] nor need any Man ſay more concerning falling away, than they do, *for as they deny not but there are Temporary Believers* (and truly ſuch are all that fall away) *ſo they plainly tell us, that the pureſt Churches in Heaven, are ſubject to mixture and Error, and ſome have ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan.* Now ſaith he, *ſurely the pureſt Churches under Heaven, are true Believers*, and *if theſe may become Synagogues of Satan, it is too much to prove the point.*

Truly either this Author is more *Ignorant* than I took him to be, before I ſaw his Book, or elſe which is far worſe, *hath not an honeſt Mind*, but is reſolved to wreſt Mens words contrary to what he knows they intended, as we ſhall ſee.

1. *He ſaith, the Aſſembly deny not but there are Temporary Believers.*

I anſwer, what Ignorance or worſe is this? When Divines ſpeak of *Temporaries*, or *Temporary Believers*, they call them ſo, to *Diſtinguiſh them from true Believers*, thoſe that have a true lively juſtifying Faith: I ſuppoſe the phraſe was taken up from the Parable of the four ſorts of grounds, *Luke* 18. 13. Our Saviour there compares ſome Hearers of the Word, to the *High-way-ſide*, that *the Word doth not affect them at all*, a *ſecond ſort to the Stony Ground*, that *hear the Word with Joy*, but *they have no Root of grace in them*; Ay, and if ſuch do abide to their

their Lives end with no other but ſuch a kind of Faith as they have, they could not be ſaved, but they often, eſpecially if Perſecution come, loſe that Hiſtorical, Notional Faith, and common enlightning they had; the Hearts of theſe were *never made good ground*, they were never ploughed up, and ſown with the Seed of ſpecial Grace, to bring forth Fruit unto God. The Scope of our Saviour in that Parable, is, that ſome are affected with the Word, and *after a ſort believe*, and yet never have the Root of the Matter, a New Heart.

To explain this further, *John* 2. 23, 24. It is ſaid, *many believed on him, when they ſaw the Miracles; but Jeſus would not commit himſelf to them, for he knew all Men, he knew what is in Man*; the meaning is, that though they *believed after a ſort*, yet he would not commit himſelf to them, and truſt them as true Diſciples, and true Friends to him, for he knew all Men, he knew they were not ſound Believers, he knew they had not that precious Faith of Gods Elect.

And ſo it's ſaid of *Simon Magus*, *Acts* 8. 13. That *he believed and was Baptized*, and yet *Peter* tells him, That *his Heart was not right in the ſight of God, but was in the gall of bitterneſs and in the bonds of Iniquity*.

Men may be enlightened and convinced, and *after a ſort, be Believers, and yet never be truly humbled for Sin, as Sin; never be taken off from all Confidence in their own Righteouſneſs, never rely upon Chriſt alone for Juſtification, never have that Faith that worketh by Love*, Gal. 5. 6. Thoſe that fall away have but an Hiſtorical, Notional Faith,

Faith, ſuch as the Apoſtle *James* calls *Faith without Works, a dead Faith*; Saving, Juſtifying Faith, differs not only in *degree* but in its Kind and Nature, from this Faith that they have that falls away, 1 *Jo.* 2. 19. They *went out from us, but they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be made manifeſt, they were not all of us*; that is, that thoſe who were Profeſſors and Believers after a ſort, they went out from us, they fell away *becauſe they were not of us*, they were not of the Elect and Ranſomed People, they *were not partakers of like precious Juſtifying Faith with us*, for if they had been ſo, no doubt, (the Apoſtle puts *a no doubt upon it*) they would have continued with us, and never have fallen to *Judaiſm* or *Heatheniſm* again; but they went out from us, fell off from their Profeſſion and common enlightning, that they might be made manifeſt, that they were not all of us; but he *tells them that had true Juſtifying Faith, they have an anointing from the Holy one*, v. 21. and v. 27. the *anointing which ye have received abideth in you*, v. 27. Every one, the leaſt as well as the ſtrongeſt that have juſtifying Faith, they have The Spirit of God dwelling in them, *they have another manner of work of the Spirit upon them*, than any that fall away; they are *new Creatures*, they are *partakers of the Divine Nature*, and this Anointing with the Spirit of Grace, and with the Graces of the Spirit abideth in them againſt all oppoſition from the remainders of Corruption, againſt all oppoſition from Men or Devils: The Lord, to humble them, and to

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ſhew them, that it is of his meer Grace in Chriſt, that they are ſaved, may leave them in part to themſelves at times, and they may be as a Tree cut down, but yet there is the Root of the Matter, *the Root of Grace* always in them, and through the ſcent of the Water of Life, thro' new Influences, Supplies, and quickenings of the Spirit, they ſhall put forth Buds and Bloſſoms of Grace again.

God hath promiſed to every true Believer, that *he will never leave him nor forſake him*, Heb. 13. 5. *i. e.* he will never leave him nor forſake him totally, or finally, and 'tis God's not leaving or forſaking them, that keeps them from not leaving or forſaking of him: Let it be well obſerved, that we all by our fall in *Adam*, have forſaken God, the Fountain of Living Waters; we have left God, and God hath left us, as to any help by a Covenant of Works, that Covenant was Mutable and Conditional; God would not leave and forſake Man upon condition that Man did not leave and forſake him, as to exact and perfect Obedience; but *Adam*, and all of us in him, did preſently leave and forſake God, *Rom.* 5. 12. and ſo God hath left and forſaken all *Adam's* Poſterity, as to Bleſſing them upon the terms of the Covenant of Works. But Bleſſed be God for a Covenant of Grace, and Jeſus the Mediator, whom ever the Lord takes internally into this Covenant, he will never leave them nor forſake them, and hath himſelf undertaken to keep them, that they ſhall never totally and finally leave nor forſake him, *Jer.* 32. 40. *Hoſ.* 14. 4, 5. *Iſai.* 54. 9. 10. *Iſai.* 55. 3.

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2. The Aſſembly ſay in their Confeſſion of Faith;

That the pureſt Churches under Heaven are ſubject to Mixture and Error, and have been ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan.

Upon which this Author ſaith, ſurely the pureſt Churches are True Believers, and if theſe pureſt Churches may become Synagogues of Satan, it is too much to prove the point.

I anſwer, That the Point in hand, is, whether one, whom the Lord hath endued with a lively Juſtifying Faith, ſhall not be actually and infallibly kept by the Grace and Power of God unto Salvation.

Now this Poſition of the Aſſembly doth conſiſt very well with that point of Doctrine which they maintained about the perſeverance of the Saints.

The Aſſembly of Divines are not ſpeaking of the Inviſible, Myſtical Church, who are inſeparably united to Chriſt, but of particular Churches and Congregations of thoſe that are Profeſſors of the Goſpel, and they ſay rightly,

1. That the pureſt of theſe Churches of Profeſſors are ſubject to mixture; *i. e.* that there may be in the pureſt Churches, *unſound Profeſſors*, that never had a Saving Work of Grace wrought in their Hearts.

2. That the pureſt Churches are *ſubject to Error*; as to leſſer Errors, the pureſt Churches in the World may be guilty before God: Chriſt may not only have a few things, *but many things* againſt the beſt Churches, either for Errors in Doctrine or Worſhip, or failings in Converſa-

tion in Miniſters and People, *who can underſtand his Errors*, all his Errors; the pureſt Churches had need to be very Humble, and not boaſt of their Purity, but pray continually, that God would pardon and reform what he ſees amiſs in them.

3. *The pureſt Church may ſo degenerate, as to be no Church of Chriſt, but the Synagogue of Satan:* All that the Aſſembly of Divines here ſay, is very true, and no contradiction at all to themſelves in their maintaining the certain perſeverance of particular Saints; for tho' the pureſt Church may ſo degenerate in time, as to be no true Church of Chriſt, but the Synagogue of Satan; yet if there be any True Believers in a Church, they are kept, *notwithſtanding the Apoſtacy of the Church* whereof they were Members; tho' the Church doth ſo degenerate, as to loſe their *Church ſtate*, yet if there were any one ſound Chriſtian in that Church, he ſhall hold his *ſpiritual Eſtate and Union with Chriſt* for all that. If Chriſt have a *few names* in a Church that degenerates, thoſe ſhall be ſafe, whatſoever becomes of the reſt, as to their Church-Eſtate, and Eternal-ſtate, *Revel.* 3. 4. *Thou haſt a few Names even in* Sardis, *which have not defiled their Garments, and they ſhall walk with me in white*; i. e. they ſhall walk with Chriſt in the white of Grace here, to their lives end, and in the white of Glory for ever: Tho' the Lord do remove the Candleſtick, the Church-Eſtate, and will not own a People any longer to be a True Church; yet if there be any found Chriſtians amongſt them, they ſhall never be caſt off: Therefore, how vainly doth this Author

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ſay From this paſſage of the Aſſemblies Confeſſion of Faith, here is too much to prove the Point, when there is not the leaſt ſhadow of any thing they ſay, to prove, that any True Believer may fall totally and finally: Tho' thoſe that were Profeſſors of the Goſpel, and were in Churches, may ſo degenerate as to loſe their Church-eſtate; yet if there were any in thoſe Churches that were True Believers, *the Gates of Hell ſhall not prevail againſt them*: A Degenerate Church may *Excommunicate* the Sound Members, may proſecute them to Death, but can never ſeparate them from the Love of Chriſt. The truth is, when a Church doth ſo wofully degenerate, as to be accounted no longer a Church of Chriſt, but the Synagogue of Satan, the Lord is pleaſed many times to ſtir up thoſe that are Sound Chriſtians amongſt them, that they are more Lively and Spiritual than ever they were, and love not their Lives unto the Death, in bearing witneſs to the Truth.

Now let us hear this Author declare, what *his Opinion is about the Saints Perſeverance.*

Saith he, *Pag.* 20. *For my part, tho' I doubt not but there is a State attainable in this Life, from which, by the Grace of God, Chriſtians ſhall not fall, yet I hold it a vanity for any Man to affirm of himſelf, or of any other perſon in particular, that it is impoſſible for him to fall, I hold it far better for the beſt, as well as others, to take heed leſt they fall.*

I anſwer, *This paſſage is very dark and ambiguous, wherein this Author rather hides than declares his Judgment about the Point in hand.*

The word *Chriſtian*, may be taken *largely*, for thoſe that are Chriſtians by Profeſſion only; no doubt but they may fall from their Profeſſion; or the word *Chriſtian* may be taken *ſtrictly*, *for thoſe who are Chriſtians inwardly in the Heart and in the Spirit, as well as outwardly by Profeſſion*: Now this we maintain from the Scripture, as hath been declared before, *that all ſuch have attained ſuch an Eſtate, by their Union with Chriſt, by their Juſtification, Adoption and Regeneration, that they ſhall never fall totally or finally.*

This Author muſt intend ſome *new Notion* (if he underſtand himſelf) which muſt be, that though every one that is Really and Spiritually in Chriſt, is not in ſuch an Eſtate, as that he ſhall certainly perſevere in Grace, yet he who hath attained an *extraordinary* degree of Grace, *or to an abſolute Perfection*, ſuch as the *Quakers* talk of, may, by the Grace of God, keep his ſtanding. This is a wondrous dark Paſſage, and I ſhall leave the Author in his Clouds; but we maintain,

1. *That none attain to an abſolute perfection in this life*, Rom. 7. Gal. 5. 17. Eccleſ. 7. 20.

2. *That the ſtrongeſt Saints in the World cannot keep themſelves one day, but are upheld by the ſecret Influences and Supplies of the Spirit*, Phil. 1. 13. 1 John 5. 5. 2 Cor. 3. 5.

3. *That the Lord, who keeps ſtrong Believers, keepeth alſo the weakeſt True Believer moſt certainly and infallibly*, Phil 1. 6. where he hath *begun* the good work of Special Saving Grace, he will *perform it* to the day of Jeſus Chriſt; that the weakeſt of Chriſt's Sheep and Lambs *ſhall have Eternal Life, and ſhall never periſh*, John 10. 27, 28.

that

that Chriſt will not break (nor ſuffer to be broken) the bruiſed Reed, nor quench the ſmoking Flax, *Matth.* 12. 20. that is, where there is but a little Special Grace, that can but ſmoke, though it cannot flame, Chriſt will keep it, that it ſhall never be quenched, but ſhall at laſt flame out in Love and Praiſe, and ſinging in Heaven to all Eternity.

God keeps True Believers in a ſtate of Grace till they come to Glory, *not becauſe they are ſtrong, but becauſe they are his Elect, becauſe they are redeemed by the Blood of his Son, and at their effectual Calling, adopted to be his Children*, and ſaith the Apoſtle, *If Children, then Heirs of God, and joint Heirs with Chriſt*, Rom. 8. 17. The leaſt Babe in Chriſt is God's Child, as well as the Eldeſt, and ſtrongeſt Believer, and ſhall infallibly be an Heir of God, and joint Heir with Chriſt: For as many as believed, to them he gave power to become the Sons of God, *John* 1. 12. The ſame Day and Hour that a Soul truly receiveth Chriſt, the Lord doth *actually adopt that Soul*, though it be a ſecret thing to the Soul, yet it is as if God ſhould ſay, I did predeſtinate thee to the Adoption of my Child by Chriſt, and now I do adopt thee to be my Child, to be an Heir of Eternal Life; and ſuch ſhall certainly be preſerved to the Heavenly Kingdom, 1 *Pet.* 1. 4. 5. The Inheritance is reſerved in Heaven for all *that are begotten again to a lively Hope by the Reſurrection* of Jeſus Chriſt, and they are kept whilſt they are in this World, by the Power of God through Faith, till they come to the Heavenly Inheritance.

2. This Author ſaith, *I hold it a Vanity for any Man to ſay of himſelf, it is impoſſible for him to fall.*

I anſwer, 1. *It is a Vanity indeed, for any Man to ſay of himſelf, it is impoſſible for him to fall, taking it for failing into Sin at all, for there is no Man that liveth and ſinneth not*; yea, it would be Vanity, Pride, and Preſumption for the beſt Saint on Earth, to ſay, it is impoſſible for him to fall into groſs Sins, ſeeing *David* and *Peter* fell ſo foully, though they were graciouſly recovered again.

2. *It would be great Vanity for the beſt Saint on Earth to ſay, in any the leaſt Confidence in his own Strength, that it is impoſſible for him to fall away totally and finally*; for indeed, if they were left to themſelves, *it is impoſſible that they ſhould ſtand in a ſtate of Grace one day*; if everlaſting Arms were not underneath them, if they were not kept by the Power of God; if Chriſt did not hold them faſt, it were impoſſible that any of the Saints ſhould ſtand.

3. I ſay, *That it is no Vanity, but a Triumph of Faith and Thankfulneſs to the God of all Grace*, for a True Chriſtian, when God ſheds abroad his Love in his Heart, by the Holy Spirit, to ſay, *Who ſhall ſeparate me from the Love of Chriſt?* Was it Vanity in *David* to ſay, *Surely Goodneſs and Mercy ſhall follow me all the days of my life, and I ſhall dwell in the Houſe of the Lord for ever?* Pſal. 23. 6. and Pſal. 73. 26. *Thou ſhalt guide me with thy Counſel, and afterwards bring me to Glory*: Was it Vanity in the Apoſtle *Paul* to ſay, *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the Righteous Judge will give unto me, and not to me only, but to all them that*

that love his appearing? 2 Tim. 4. 8. I ſuppoſe this Author may be of the Judgment of *Bellarmine*, and other Papiſts, that none can have Aſſurance in this Life of their Eternal Salvation, except it be by extraordinary Revelation.

Then, as to what he ſaith, *That it is a Vanity to tell any other particular Perſon, that it is impoſſible for him to fall*; I anſwer, that if he intends falling totally and finally, I ſuppoſe it is not ordinary to ſay to any particular perſon, it is impoſſible for you to fall away; and if one do ſay ſo to any particular perſon, it is upon a Suppoſition, that the Perſon is ſavingly united to Chriſt, as if a particular Perſon under deſertion ſaith, I once had Hope, through Grace, but now God will be gracious no more; I ſhall one day fall by the hand of Sin and Satan, one may aſſure him, that if e're God hath begun the good Work of Special, Saving Grace, he will perform it to the Day of Jeſus Chriſt; *Faithful is he that calleth you, who alſo will do it*, 1 Theſſ. 5. 24.

Ay, but ſaith this Author, *It is far better for the beſt to take heed leſt they fall.* I anſwer, It is very well conſiſtent with the Doctrine of the Saints Perſeverance, to take heed leſt they fall, and to work out their Salvation with an Holy Fear and Trembling, looking diligently, leſt they fail of the Grace of God.

1. *They that have the fulleſt aſſurance of Salvation are to take heed leſt they fall into Sin*; becauſe Sin is Sin in a Believer as well as in another Man; yea, in ſome ſence it is more heinous in a Believer, than in another Man, and tho' there be no Condemnation to thoſe that are in Chriſt, ſo that God will not caſt his Chil-

dren into Hell for their Sins, yet he may ſorely chaſtize them upon Earth, both by Inward Terrors of Conſcience, and outward Afflictions.

2. *Such Cautions, as, take heed leſt you fall*, and the like, are one means by which God keeps his People from falling; God's infallibly keeping his People doth not take them off from their Duty of Watching and Praying, but encourageth them to their Duty: But ſtill if the Lord did not hold every Believer with a ſtrong hand, notwithſtanding all their care and taking heed, they would fall; yea, and fall as low as Hell.

For what the Author adds, *That good Laws were not made againſt Traytors and Felons, to make Men Traytors and Felons, but to keep Men from being Traytors and Felons.* I anſwer, God's Laws and Precepts were not made to make Men wicked, but to reſtrain Men from Sin; and that they do, ſo far as God is pleaſed to give Men either *Common and Reſtraining Grace, or Special and Sanctifying Grace*: But the aim of this Author, is to make his ignorant and unwary Reader, think, that there are no other Decrees of God, but Laws and Precepts ſet forth to Men as their Duty, which is a groſs miſtake, and is ſuch a Vail upon this Author, that till it be taken away, he will never underſtand theſe things. God's Eternal Decrees and Purpoſes, are his Intentions, what he himſelf will do for the manifeſtation of his own Glory; God's Laws and Precepts are his Commandments to us as our Sovereign Lord; but of theſe things I ſpake before in my Vindication of Dr. *Collings*.

Before

Before I end this Chapter, I would make this Obſervation, which may be of uſe to his own Soul, if the Lord pleaſe to put in by his own Spirit; however, it may be of uſe to others; and it is this, that this Author, though he talks of a general Love of God to all *Adam*'s Poſterity, and of God's ſetting forth good Laws, yet he ſeems to have had ſuch a dark Education, that he is not acquainted with the free Covenant of Grace, and the free Promiſes of Grace, that are made to ſome Perſons. Some Scriptures declare what God requires of us in Precepts and Commands, and *in other Scriptures he doth freely and abſolutely promiſe to ſome, to all the Elect*, to all the Spiritual *Iſrael*, *that he will do it for them*, of his Free Grace in Chriſt: And indeed, if the Lord had not freely and abſolutely promiſed to do theſe things for ſome, there had not, there could not have been any of *Adam*'s Poſterity ſaved.

The firſt Promiſe of Grace, *Gen.* 3. 15. that *the Seed of the Woman ſhall bruiſe the Serpent's Head*, doth virtually contain all other Promiſes ſet forth afterward. This Seed of the Woman is our Lord Jeſus Chriſt, who being God by Nature, was to take upon him Humane Nature, of a Woman: It was declared that he ſhould bruiſe the Serpent's Head, give him *a mortal Wound* for all whoſe Surety and Mediator he was, that he ſhould *deſtroy the Works of the Devil*, that he ſhould certainly and infallibly bring all the Elect to Glory, notwithſtanding all that the Devil had done to bring *Adam* and all his Poſterity under the Curſe of the Law. The Words hold forth no leſs than a full, perfect and eternal

nal Reſcue, in due time, from the Devil and Sin; that all, whoſe Surety and Mediator Chriſt was, ſhall certainly be Partakers of.

In one Text, *Deut.* 10. 16. it is ſaid, *Circumciſe the Fore-skin of your Heart:* In another, *Deut.* 30. 6. it is promiſed to the Elect, *The Lord thy God will circumciſe thine Heart.* It is commanded in *Ezek.* 18. 31. *Caſt away from you all your Tranſgreſſions, and make you a new Heart:* And it is promiſed to the Elect, that God will do this for them, in *Ezek.* 36 26, 27. *A new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the Heart of Stone, and give you an Heart of Fleſh.* Let it be conſidered how abſolutely God undertakes for his Elect, in the Covenant of Grace; *I will,* and *I will.* So *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their Hearts; and I will be their God, and they ſhall be my People.* Ver. 34 *They ſhall all know me.* There are *Promiſes unto Grace,* and *Promiſes to give Grace, to work Grace infallibly in the Elect:* And if we do not partake of thoſe exceeding great and precious Promiſes, that the Lord will work Grace in our Hearts, againſt all Oppoſition, we cannot be ſaved, *Joh.* 6. 37. *All that the Father giveth me, ſhall come to me,* Pſal. 110. 3. *Thy People ſhall be willing in the Day of thy Power.* Joh. 10. 16. *Other Sheep I have, which are not of this Fold: Them alſo I muſt bring, and they ſhall hear my Voice.*

To conclude this Chapter. I would have this Author, and all that ſhall read what I have written, take notice, that I ſhall not meddle with thoſe few Paſſages that he quotes out of other Writers, for ſome of his Opinions. Indeed, he

ſeems

ſeems as if he would put out another Book with Quotations taken out of Mr. *Pierce*, and others out of the Ancients, for ſome of his Opinions; *If this Author will trouble the World with more Books to no purpoſe, who can help it?* He may do it with great eaſe, though it may be he never ſaw the Books themſelves; but Mr. *Pierce* and Mr. *J. G.* will furniſh him with Quotations out of the Greek and Latin Fathers, to his hand. But I ſhall not, I ſay, meddle with any Quotations of that nature, for theſe Reaſons: Becauſe,

1. That before *Pelagius* broached his Errours, the Fathers did not ſpeak ſo diſtinctly and warily about the Points of Grace.

2. That this way of deciding Controverſies is endleſs: As we ſee when our Proteſtant Divines took that way with the Papiſts, we took the meaning of certain Paſſages one way, and they another. A learned Epiſcopal Divine, and a Profeſſor of Divinity in *Cambridge*, long ſince ſaid very well: *The Fathers, in ſome things, are for the Papiſts, againſt us; in ſome things they are for us, againſt the Papiſts; and in ſome things they differ both from the Papiſts and us.* But becauſe this makes Controverſies endleſs, and caſts *a Miſt* before the Eyes of the Common People, a learned Man amongſt the Papiſts gives this Advice to thoſe that have to do with Proteſtants, *Get them*, ſaith he, *out of their Caſtle of the Scriptures, into the large Field of the Fathers:* And then he made account they could do well enough with them.

3. That *it is Scripture, one Scripture compared with another, that muſt decide Controverſies.* As one

one of the Ancients ſaid, *I would hear, Thus ſaith the Lord.* It is not what learned and Godly Men ſay, but what the Scripture ſaith, being rightly underſtood, and one place thereof compared with another, that muſt decide Controverſies. And there are certain Rules agreeing with the whole ſcope of Holy Writ, that muſt be attended to; as that no Scripture muſt be interpreted ſo, as in the leaſt to reflect upon the Soveraignty, Immutability and Omnipotency of God: No Scripture muſt be ſo interpreted, as to diſparage and diſhonour that perfect and eternal Redemption that Chriſt, God-Man, hath obtained for us; as if he died in vain for any, for whoſe Sins he made his Soul an Offering: No Scripture muſt be ſo interpreted, as to puff up proud Man with a Conceit that he doth merit his Salvation, when others periſh by his Towardlineſs and Care for himſelf, in improving his Talent better than others; but that all our good Inclinations, every good Thought, and all holy Deſires, are freely given us of God: It is he that worketh in us to will, and to do; and that not for any Worthineſs and Towardlineſs in us, above others, but *of his own good Pleaſure, of his free Mercy in Chriſt.* It is by Grace we are ſaved, wholly by Grace, from firſt to laſt: Election was of mere Grace, our Redemption was of mere Grace, our Converſion of mere Grace; all is from ſpecial, diſcriminating, diſtinguiſhing Grace: We have not the leaſt thing to glory in, as if we had made our ſelves to differ from thoſe that periſh; but we muſt wonder here, and to all Eternity in Heaven, that we ſhould find Grace in the ſight of the Lord.

CHAP.

CHAP IX.

An Anſwer to the Author's Queries at the End of his Book.

THis Author did ſend me a Letter containing Six Queries; now he hath added a Seventh, and hath ſtyled me Preacher to the Independents, which he did not in the Letter which he ſent to me.

As for the Title of *Independents*, we own it not; we are *Dependents upon God, his Word, and upon other Churches, for Help, and Brotherly Advice, and Counſel in the Lord:* But we deſire to keep our ſelves independent upon this Author, or any other that ſhall pretend to have any ſpiritual Juriſdiction over us; for we hold, that there are no Churches of Chriſt's Inſtitution, under the New Teſtament, but particular Congregations; and that thoſe particular Congregations have not power over one another, but ought to be helpful and aſſiſting one to another, as the Matter ſhall require.

Independent is too high a Title for any Saints on Earth, or in Heaven; yea, it is too high a Title for the holy Angels; it is only fit for the Almighty and Everlaſting God: And I heartily wiſh that this Author *would but acknowledge God to be Independent, Abſolute and Uncontrollable*, and then he would never write ſuch a Book as he hath. Arminianiſm is a Quarrelling with God about his Independency and Soveraignty in his Decrees and Diſpenſations; as if God were not Independent,

pendent, Absolute and Uncontrollable, but must be, and must do, as Men shall enjoyn him his Way, *Job* 36. 23.

If this Author saw fit to publish his profound Queries, it had been but common Honesty to have published also mine Answer; for I sent him an Answer in a few Days, and had another Letter from him, which I also answered: And out of that second Letter of mine, he takes occasion for his Seventh Query. It was well that I kept a Copy of my Letters.

A true Copy of my Answer to Mr. Grantham, *when he sent me his Queries.*

SIR,

INstead of Answering directly to your Quarrellings, I do, out of true Love to you, beseech you, in the Fear of God, to consider of these following Particulars, that may give you more Light into those Points about Election, Redemption and Conversion.

1. *Consider the Infinite and Incomprehensible Majesty of God, and the Inconsiderableness of all the Children of Men, the Grashoppers and Worms of the Earth,* Isa. 40. 15, 17, 22. This may prepare our Hearts to think of his Decrees and Dispensations to the Children of Men, with an holy Fear and Trembling.

2. *Consider that God hath made all things for himself, for the Manifestation of his own Glory, one way or other; for the Glory of his Mercy, or for the Glory of his Justice.* This was God's End, *Prov.* 16. 4. *Rom.* 11. 36. *Rev.* 4. 11.

3. *Consider that God hath an absolute Soveraignty, an absolute Lordship and Dominion over the Children*

Children of Men, to do with them as he pleaseth, Isa. 46. 10. Exod. 33. 19. Rom. 9. 15, 16, 17, 18.

4. *Consider that none of us hold, that God punisheth any but for Sin, and that all having Sinned, and come short of the glory of God, he might have spared none of the Children of Men, and his Throne have been guiltless from our Blood for ever.* Rom. 3. 19. 23. — 5. 12.

5. *Consider that the exceeding Riches of God's Grace, is to be adored for ever, that God should Predestinate any of the Children of Men, to the Adoption of Children by Jesus Christ, give him to Redeem them, and his Spirit to Sanctifie them,* Ephes. 1. 4, 5, 6, 7. 1 Pet 1. 3.

6. *Consider well, that it is one part of the Corruption of our Nature by the fall, to quarrel with the Great and Holy God, concerning his Dispensations;* Gen 3. 12. *Adam discovered this Temper,* when once his Nature was Corrupted; *The Woman which thou gavest me, she gave me of the Tree,* this was nothing but quarrelling with God; and *Eve* she said, *the Serpent beguiled me, as if* she had said, why didst thou permit the Devil to tempt me? Ah, *let there be an Holy Trembling,* and if the Lord do not for one, as for another, should Men quarrel with the Lord: *Luke* 4. 23. to 30. When our Saviour told the People, that *none could come to him, except it were given unto him of the Father,* John 6. 65. *from that time many of his Disciples went back, and walkt no more with him, V.* 66. In stead of being humbled at their own Impotency and Inability, to come to Christ, and looking to God to give them Faith by special Grace, they quarrel with this Doctrine of the

Effectual

Effectual Grace of God, and fall off: We may conceive it to be the temper of the Damned in Hell, to quarrel with the Holy Soveraignty of God, as, why did God suffer the Devil to tempt our first Parents, which was the first inlet to all our Misery, seeing he could have hindered it? Why did God make our first Parents mutable in their Estate of Holiness and Happiness, when as he fixt the Elect Angels in their Holiness and Happiness? Why did God suffer the Devil and false Teachers to draw us to Errours of Judgment, and Sins of Life, which encrease our Condemnation, when he knew how prone we were to Sin? Why did God choose the other Company in Heaven, and leave us to our selves? Why had he not the same Love for us? Why did he not give his Son to be an absolute and compleat Redemption for us, and send his Spirit to turn us Effectually and Infallibly, as he could have done, and hath done for some as bad or worse than we by practice, till the Lord turned them? I say, we may conceive, that the Damned in Hell do thus quarrel with the Soveraignty of God in his Dispensations, which should make us on Earth to have a care of all things that tend to a quarrelling with God's Dispensations, for it is the Spirit and Frame of the Devils and Damned in Hell: Therefore the way we are to take for our Salvation, is to lay to Heart the Soveraignty and Greatness and Holiness of him with whom we have to do, to be sensible of the Heinousness of Sin, and to acknowledge that God is Righteous, though he should take Vengeance on us, to hearken

hearken to the Report of the Goſpel, that Jeſus Chriſt came into the World to ſave Sinners and that he that believes on him, ſhall be ſaved, and to pray and wait upon God to work upon our Hearts, by an Invincible overcoming Power of his Spirit, to believe that Jeſus is the Son of God, to rely on, and truſt in his Mediation and Righteouſneſs, and to give up our ſelves to be governed and ſanctified by him.

7. *Conſider that the Univerſal Common ſufficient Grace to all Mankind, which Men cry up,* though the Preachers of it may do it in the Simplicity of their Hearts, and think they advanced the Glory of God by it, yet, it is Satans deſign thereby to rob God of the Glory of the Salvation of thoſe that ſhall inherit everlaſting Life, and to make them their own Saviors; for if, notwithſtanding what the Father did for any in Election, the Son in Redemption, the Holy Spirit in working upon their Hearts, they might have periſht for ever, then the chief praiſe muſt be to themſelves, to their ingenuity, towardlineſs and care for themſelves.

8. *Conſider that if there were no other Election, Redemption and Power of the Spirit for Converſion than* Arminians *ſpeak of, there had never any of the Children of Men been ſaved, or would be.*

9. *Conſider, that though the Lord do Condeſcend to ſpeak after the manner of Men, as for Inſtance* Pſal. 81.13. Deut. 32.29. *Yet all ſuch Expreſſions muſt be underſtood, ſo as to comport with the Immutability and Omnipotency of God.*

10. *Conſider, that the true State of the Queſtion between us and the* Arminians, *is whether Chriſt*

dyed for any? For whilſt the Arminians *make a great Noiſe of Chriſts dying for every Man and Woman of the Race of* Adam, *they do indeed deny that he dyed for any in a Scripture Senſe*, that is, abſolutely to make ſatisfaction for all their Sins, abſolutely to purchaſe Converting and Keeping Grace for them, to be infallibly beſtowed on them in the Lord's appointed time, and ſo indeed, they make *but a mock* of that glorious Redemption by our Lord and Saviour Jeſus Chriſt. they make it an inſignificant thing, they make little, or rather nothing of it.

Sir, I perceive you take it ill, that I do not ſeek Acquaintance and Familiarity with you, truly it is my *Natural Temper* to love Retirement, and not to have much Acquaintance; but as to your ſelf, I confeſs I do not deſire intimacy with you, becauſe I told you the firſt time, I ever ſpake with you about fifteen years ſince, that one of your own Judgment about Baptiſm, had charged you in Print, that you ſet the Houſes of God on fire, where ever you came, and that you pretended to be an Arch-biſhop, and to have Juriſdiction over other Churches, or words to that purpoſe; and ſince you came to live at *Norwich*, you have been ſo quarrelſom with thoſe of your own perſwaſion about Baptiſm, and likewiſe with my worthy Friend Dr. *Collings*, that I would obſerve the Counſel of the Scripture, *Prov.* 22. 24. make no Friendſhip with an angry Man, and with a furious Man, thou ſhalt not go. If any of my Friends have ſpoken ſo rudely and harſhly of you, as you write, I am ſorry for it, it doth not become Chriſtians, *Tit.* 3.

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23. and if you, or any other that differ from me, are Inſtruments of *Real good* to any, I do therein rejoyce, if you draw any to Error, and make the weak to ſtumble, *I pray God to Convert them from the Error of their way.* I love all Men, I hope the beſt of them that differ in Judgment, I hope many hold ſome Errors but notionally, and that in their dealing with God about their Eternal Conditions, they make uſe of better Principles than they profeſs. You find fault with Preachers having Curled Periwigs, truly I am not for Preachers having frizled Periwigs, or Pluſh Capes upon their Coats, I like them not, ſome are for a greater Latitude in theſe things, than I am; but I Love and Honour Godly Men, though they can do ſome things that I durſt not do my ſelf. Sir, I pray do not trouble me with more Letters, I have ſomething elſe to do, than to ſpend my time in vain janglings. The God of Love and Peace be with you.

Your Affectionate Friend, M. F.

After this, I Received an Anſwer to mine, wherein *he doth not own that he was the Perſon intended in that Book I ſaw*, ſo *I deſire however, that the Reader of my Letter would wholly wave that part of the charge againſt him.*

Well, in my firſt Letter to him, I did not directly Anſwer to his queries, but it ſeems I muſt do it, but I would be very brief in it, for I have ſpoken of Election and Reprobation already.

It seems that in a Sermon which I Preacht twenty four years since, from this Text, 2 *Cor.* 13. 14. I had two passages that do not please this Author; it being so long time since, it was with Difficulty that I got the Sermon.

The passage, *pag.* 13. opening that Scripture, the *Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you*: I shewed that the meaning of the Apostle, is amongst other things, 'That these 'Believers might always have the Sence and 'Comfort of the *Love of God*, in choosing 'them before the Foundation of the World, 'to be Vessels of Mercy; it is as if the Apostle 'had said, Oh! That you may always see the 'special and distinguishing Love of God the Fa-'ther towards you, that when he had so many 'Millions of Souls in his Eye, that he should 'choose you to everlasting Life, and pass by so 'many that you should be *Jacobs*, whom he 'hath loved, and not *Esaus*, whom he hath 'hated; that he hath not appointed you to 'wrath, but to obtain Salvation by our Lord 'Jesus Christ; the Sence and Comfort and As-'surance of this Unspeakable Love of God be 'with you. This is the first passage in that Sermon, that offended this Author.

Now upon this, saith this Author, both sorts being supposed to be living, when you wrote thus;

Qu. *Wherefore did the Lord pass by the Millions? And after what manner did he hate them? Did he afford them no Means; that they might be saved?* I answer,

1. This Author saith, both sorts being *supposed*

poſed to be living, when you wrote thus; How impertinent is this? Did I write, 2 *Cor.* 13, 14. did not the Apoſtle *Paul* write it to the Church at *Corinth*, and Prayeth that the love of God may be with them (as I have opened it in ſome meaſure) no doubt there are of the Elect, and of thoſe that are paſſed by, now living on the Earth, both in the Sence that I hold Election, and in the Sence that he holds Election; but that which I ſaid was to open the meaning of the Apoſtle *Paul*'s Benediction or Prayer for the Church at *Corinth*, not mentioning the perſons to whom I ſpake, whether they were Elected, or not Elected.

2. But for the Query, *wherefore did the Lord paſs by the Millions, and after what manner did he hate them? did he afford no means, that they might be ſaved?*

I Anſwer, that the Apoſtle ſpeaking of the Love of God (in the Text I opened) which to be ſure, muſt be underſtood of the ſpecial Love of God, it ſeems that, becauſe *Paul* is not now alive for you to quarrel with, therefore you muſt ſend Queries to me about God's Eſpecial Love, and wherefore God had not the ſame Love for all *Adam*'s Poſterity, and you muſt know of me, how God hated thoſe whom he did not chooſe to Salvation? It is ſufficient to tell you, that he did not Love them to Elect them to Salvation, to Grace and Glory, but Decreed to leave them to their Sins, and to glorifie his Juſtice upon them for their Sins; and who are you that ſhall ſay unto God, What doſt thou? muſt God give you an Account? He ſaith, I will be gracious, to whom

I will be gracious; He hath mercy on whom he will have mercy, and whom he will, he hardens.

Yea, but you say, *did he afford no means whereby they might be saved?*

I Answer, 1. The fallen Angels that were far more glorious Creatures, than the Children of Men never had any means that they might be saved.

2. As for the Children of Men, *the greatest part of Mankind never had so much as the Outward means of Salvation, and none but the Elect, have inward, sufficient Means of Salvation*; there is nothing short of God's giving actually a new Heart, and infusing Grace, so as to make dead Souls live, is sufficient to Unite the Soul to Christ; indeed the *Quakers* hold, and they grow upon the Root of *Arminianism*, that all Men have a sufficient Light within, to bring them to Salvation, if they would but heed it; but if the Light in us be Darkness, how great is that Darkness?

Q. 2. *What are the People, to whom you write, better than other Men, and why do you call them* Jacobs?

I pray, who did I write to? I only opened what *Paul* wrote to the *Corinthians*, and if you ask what were they better than other Men? The Apostle sheweth, 1 *Cor.* 6. 9, 10, 11, 12. they to whom he wrote, had been some of them *much worse than many other Natural Men*, but through the Exceeding Riches of God's grace in Christ, *they were washed, they were Justified, they were Sanctified in the Name of the Lord Jesus Christ, and by the Spirit of our God*;

God; And this was a Fruit and Effect of Gods free and eternal Love to them.

This Author adds, Or did you mean it of the Dead? Truly all the *Corinthians* are dead, to whom *Paul* wrote concerning this special Love of God; but no doubt there are many now living, that are partakers of the same grace; and as to those that are not Elected, I suppose you do not question but there are Millions, who are so passed by, as that they are now in the Prison of Hell.

Q. 3. *You take your self for a* Jacob, *and me for an* Esau (*as I suppose.*)

I Answer, Truly Sir, I am sorry you should thus disgrace your self; If you had not written your Name to the Queries you sent me, I should have thought they had been sent me by some *Impertinent Woman, rather than by a Man.* Why do you say, that you suppose, I take you for an *Esau*? You may be Elected to Salvation for any thing I know; Our Doctrine doth not allow us to say of any particular Man yet living, that God hath appointed him to Wrath, except we had grounds to think that he hath committed the sin against the Holy Ghost, which is a sin that is very rarely committed, and I never knew that person in my whole Life, that I was so uncharitable to, as to think that person had Committed that sin.

But *you say, that you are mine Ancient Acquaintance and Neighbour*, and *now a Stranger in this City, and I never had the Humanity to invite you to my House; had a Neighbor's Dog come to you out of* Lincoln-shire, *would you not have been more kind to him, than you have been to me?*

I answer, That those that do not know things may think that you and I have been great Acquaintance in *Lincolnshire*, and that we lived very near together, either in the same Town, or within a few miles one of another: Sir, Recollect your self, *I cannot remember that ever I saw your face more than three times in my Life, before I saw you lately in* Norwich. The first time I saw you, was upon the Road on Horseback, I met a Friend upon the High-way, that you were travelling with, I saluted him, and he told me your name, and so after a few words, you went your way, and I mine. The second time was about *fifteen years since*, going to see a Neighbour that lay Bed-rid (he was one of your way, but I think a Godly Man, and I visited him several times in Love) you was there, and we had two Hours Discourse, and all about Controversies. The third time was about eight *Years since* you came into a Friends House, where I was upon a Journey, and stayed about an hour. This was all our acquaintance, and as for our being Neighbours, it is true, that *in some sence, all are our Neighbors*: but I suppose you and I liv'd *twenty Miles Distant*, though I am not certain where you lived, for as you never were at mine House in *Lincolnshire*, so I never was at yours. *What a poor business is it, that the World should be troubled about our Acquaintance and Neighbourhood?* Sir, though you and I differ in several points of Religion, yet I love all Men, and though I do not desire intimacy with any Man, that is of a Contentious Spirit (I love Peace and Quietness) yet if you please to let me know when you

you are in any want, you shall find that not only my self will relieve you; but that I shall get others of my Friends to Minister unto you, otherwise I do not desire Acquaintance with you, whilst you are so violent and abusive.

Then you say, that some of my Jacobs *have called you Rogue, and wisht that you were put out of the Town:* I am sorry that you should use such *passionate Speeches, as to call any persons my* Jacobs; and as to calling you Rogue, I hope none of the Congregation that I belong to, ever used such unseemly words of you, for my part, I have always spoke of you in Company with good Respect, till you put forth the Book: I love to speak the best I can of every Man.

Q. 4. You tell me, that in pag. 19. *God chose us, so many, and no more; I pray, who are those us whom you call us, surely you speak of the Living?* I answer, Let the Reader hear with Patience what is said *Pag.* 19. the words are these, "*This is especially applied to the Father in Scripture, to choose us before the Foundation of the World, to foreknow us, to predestinate us to be conformable to the Image of his Son*; therefore "in that Scripture, 1 *Pet.* 1. 2. where you "have the proper and distinct Work of Father, Son, and Holy Ghost about the Vessels of Mercy, the Apostle saith, *We are Elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto Obedience, and sprinkling of the Blood of Jesus Christ*; observe here, *our Election is ascribed to God the Father, he chose us, so many and no more, this Man and not the other,* Jacob *and not*

"Esau;

" Esau; then you have the proper work of the " Son in those words, *the sprinkling of the Blood* " *of Jesus Christ, it is he who washeth us from* " *our Sins in his own Blood*, he purchaseth all " good things, the second Person in the *Trini-* " *ty: He is the Lord our Righteousness, he is the* " *Propitiation for our Sins, he is our Mediator*; it " is not the Father that is Mediator, nor the " Holy Ghost, but the Son; it is he that took " upon him our Nature, *it was the Word that* " *was made Flesh*; not the Father nor the Holy " Ghost; *it was the Son that died upon the Cross for* " *our Sins*, not the Father nor the Holy Ghost; " then you have the special Work of the Holy " Ghost about our Sanctification, in these " words, *through Sanctification of the Spirit unto* " *Obedience*: It is the Holy Ghost, who in our " Conversion doth Sanctifie us, and bring us to the " Obedience of Faith; he applieth Redempti- " on as the Son hath wrought Redemption; " when the appointed time, when the fulness " of time is come to call home an Elect Ves- " sel, he convinceth the Soul of Sin, he reveal- " eth Christ to the Soul, he infuseth the Habit " of Grace, and after Conversion, is with us, " to mortifie our Corruptions, comfort us, and " lead us, and to carry us to the Heavenly " Kingdom.

Now, What Cause had this Author to say, *Who are these, Us? Surely, you speak of the Living?*

I answer, I speak, as the Scripture speaks in those Texts that I have mentioned, *of all the Elect*, of all the Redeemed, of all that are or shall be sanctified; and how strange and cap-

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tious is it for this Author to go on, and ſay, *You have good Thoughts of your ſelf, for you muſt be one of the Us: And ſhew me how many, and no more; or, at leaſt, name One, to make good the Word Us; and prove by the Word of God, that You Two were undoubtedly choſen to Salvation?* Surely, this Author was not in frame when he wrote thus; this is juſt like a Woman ſcolding and quarrelling in the Streets, I am heartily ſorry for him.

Qu. 5. and 6. *Are both about the ſame thing, about* Jacob *and* Eſau *? Now, concerning* Jacob *and* Eſau, *note,*

1. That *Eſau* was not ſaved appears by *Heb.* 12. 15. *Leſt there be any Fornicator, or profane Perſon, as* Eſau, *who for one Morſel of Meat, ſold his Birth-right.* This Obſervation may give much Light into this Matter, that when any that were *real Saints under the Old Teſtament* are ſpoken of in the *New Teſtament*, all their ſinful Failings are covered, and their Grace only mentioned: So it is with *Abraham, Sarah, Job, Sampſon, Lot*; though they had many ſinful Failings, yet (I ſay) they are covered in the *New Teſtament*, and their Faith, Patience and Holineſs only mentioned. Or if there be an hint of their ſinful Failings, as of *Rahab* and *Elijah*, there is mention alſo *of their Faith and Prayer, and the Grace of God beſtowed upon them.* But when *Eſau* comes to be mentioned in the New Teſtament, the Holy Ghoſt leaves him upon Record, *that he was a profane Perſon,* [βέβηλος.] *one that deſpiſed, ſet light by, and contemned holy things.* So that let it be obſerved, that *Eſau*, after he had been ſo long dead, is, in the New Teſtament, where

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1. That *Esau* was not saved appears by *Heb.* 12. 15. *Lest there be any Fornicator, or profane Person, as* Esau, *who for one Morsel of Meat, sold his Birth-right.* This Observation may give much Light into this Matter, that when any that were *real Saints under the Old Testament* are spoken of in the *New Testament*, all their sinful Failings are covered, and their Grace only mentioned: So it is with *Abraham, Sarah, Job, Sampson, Lot*; though they had many sinful Failings, yet (I say) they are covered in the *New Testament*, and their Faith, Patience and Holiness only mentioned. Or if there be an hint of their sinful Failings, as of *Rahab* and *Elijah*, there is mention also *of their Faith and Prayer, and the Grace of God bestowed upon them.* But when *Esau* comes to be mentioned in the New Testament, the Holy Ghost leaves him upon Record, *that he was a profane Person,* [ὁ βέβηλος.] *one that despised, set light by, and contemned holy things.* So that let it be observed, that *Esau*, after he had been so long dead, is, in the New Testament, where

where the sinful Failings of the Saints of the Old Testament are covered, is left under this *black Character*, that he was a *profane Person.*

2. As to what is said, *Rom.* 9. 13. *As it is written*, Jacob *have I loved, but* Esau *have I hated*, let it be observed that the Apostle, in that Chapter, from the Beginning to the End, *is not treating about outward things, but about spiritual things*; and to shew them, that amongst them that enjoy Church State, and Church-Privileges and Ordinances, *some are from Eternity elected to Salvation of God's mere Grace, and others are passed by:* And the Apostle maintains the Sovereignty of God, that he might do so for his own Glory. That this is the Apostle's Scope, appears from *Ver.* 11. 12, 13. *For the Children not being yet born, neither having done Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth; it was said unto her, The Elder shall serve the Younger: As it is written*, Jacob *have I loved, and* Esau *have I hated.* As if the Apostle had said, You may see a Type of Election and Reprobation in *Jacob* and *Esau*, that before they were born, and consequently from Eternity, God had determined their Eternal Estate for his own Glory, as it pleased him. Let Men cavil what they please, God will be God, and do whatever he will.

Yea, but some may say, How doth *Paul* make out this from what was spoken to *Rebekah*, *The Elder shall serve the Younger?*

I answer, The Apostle knew by the Spirit of God, that there was a Mystery in these Words; not only that two Nations were to come out of *Jacob* and *Esau*, but that which was *primarily intended*

intended was, that the Person of *Jacob* was loved, and chosen to Eternal Life, and not *Esau*.

Yea, but how came the Apostle to mention what is written in Malachy, *concerning* Jacob *and* Esau's *Posterity?*

I answer, The Apostle brings what is written there, by way of Accommodation and Allusion, thus: That as God made a great Difference as to *Jacob*'s and *Esau*'s Posterities, *so much more as to* Jacob's *and* Esau's *Persons*. Some of *Jacob*'s Posterity were afflicted in *Egypt*, and at other times, as well as *Esau*'s; and *Jacob* personally did never get Dominion over *Esau*, as to outward Things, but the Apostle sheweth that the *Person* of *Jacob* was from Eternity elected of God, and not *Esau*. If we cannot see how the Apostle could collect this from that place in *Genesis*, and that in *Malachy*, yet, I pray, let us reverence and believe the Scriptures, and not quarrel with the Pen-men, who were infallibly inspired. I have heard indeed of an Arminian Preacher, that wished that *Paul* had never writ any thing, and especially not *Rom.* 9. that Chapter will confute all the Arminians in the World.

Now, that the Apostle speaks here of God's Eternal Decree and Purpose concerning *Jacob* and *Esau*, doth evidently appear by what followeth: *Is there Unrighteousness with God?* That is, in not purposing to bestow his Grace upon some, *Job* 36. 3. but passing them by, the Apostle saith, *God forbid:* Surely, we should ascribe Righteousness to our Maker, *Ver.* 14. And *Ver.* 15, 16. *For he saith to* Moses, *I will have Mercy on whom I will have Mercy, and I will have Compassion*

paſſion on whom I will have Compaſſion. So then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy. As if he had ſaid, There is no Unrighteouſneſs with God, it is infinite Mercy that he ſaveth any; for he might glorifie his Juſtice, in the Damnation of all for their Sins: And that God ſhould ſhew Mercy to one, and not to another, who ſhall dare to queſtion God about this? I will do, ſaith God, what I will; I will have Mercy on whom I will have Mercy. *Ver.* 17. The Apoſtle ſheweth, that *God raiſed up* Pharaoh *for that very purpoſe, to manifeſt his own Glory*; made him a Man, a King, gave him Power over the Children of *Iſrael*, left him to the Corruption of his own Heart, *for the ſame purpoſe*, to manifeſt his Glory in his Confuſion and Deſtruction. If any contend with God about his Soveraignty, I pray God give him Repentance here, or elſe they will be confounded before his terrible Majeſty hereafter. The Apoſtle goeth on, *Ver.* 18. *Therefore he hath Mercy on whom he will have Mercy, and whom he will he hardneth.* Yea, but then if all be as God wills, as God will have it, *Ver.* 19. *Thou wilt ſay then to me: Why doth he yet find fault? For who hath reſiſted his Will?* The Doctrine of God's Soveraignty cannot go down with *unhumbled Men*, that never were made truly ſenſible of their own Meanneſs and Sinfulneſs, and of the Infinite Majeſty of God; therefore, *Ver.* 20, 21. *Nay, but, O Man, who art thou that replieſt againſt God?* That muſt be challenging, and diſputing, and quarrelling with God? *Shall the thing formed ſay unto him that formed it, Why haſt thou made*

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me thus? Hath not the Potter power over his Clay, of the ſame Lump, to make one Veſſel unto Honour, and another unto Diſhonour? And, as he ſheweth in the following Verſes, *What if God, willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering the Veſſels of Wrath, fitted to Deſtruction? And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory.*

God is from Everlaſting, he was infinitely happy in himſelf; that he made Angels and Men was merely from the pleaſure of his Will: He could have made all the Angels, and all the Poſterity of *Adam*, Eternal and Immutable Veſſels of Honour, if ſo it had pleaſed him. But what if God, the great and glorious God, who is to be adored and feared of all; What if God pleaſed to make Angels and Men, for the Manifeſtation of his own Glory, one way or other? Who ſhall ſay unto him, Why did God make Angels and Men at all, of whom, ſo many ſhall be ſo miſerable, that it had been good for them that they had never had a Being? But what if the great and glorious God, willing to ſhew his Wrath and holy Juſtice, and to make his Power known, did decree to leave ſome to themſelves, and to their Sins, and to glorifie his Juſtice upon them? Yea, but may ſome ſay, As to the Children of Men, they were all left to fall in *Adam*, and are alike by Nature: But what if God have afore prepared ſome to Glory by his Eternal Election, and redeems them by the Blood of his Son, and calls them in due time by his Grace and Spirit, as thoſe whom he hath

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choſen to be Veſſels of Mercy, who ſhall queſtion God for what he doth? They that periſh, periſh for Sin; the Throne of the Holy God is guiltleſs for ever: They that are ſaved, are ſaved by the exceeding Riches of his Grace and Kindneſs towards them, through Chriſt Jeſus.

Thus I have anſwered the Author's Six Queries, he ſent me in a Letter: Now I come to his Seventh and laſt Query.

Qu. 7. *Becauſe*, ſaith he, *I preach God's Love to Mankind to be ſuch, that he gave his Son to be the Propitiation for the Sins of the whole World, this you call Arminianiſm, the Life and Soul of Popery?* I anſwer,

This is utterly falſe, that ever I ſaid ſo: Let him look upon my Letter, and ſee how he hath wronged me in print. I wrote to him in my ſecond Letter, that Arminianiſm was the Root of Quakeriſm; and that a good Divine ſaith, that it is the Life and Soul of Popery. But as for God's giving his Son to be a Propitiation for the Sins of the whole World, *it is a Scripture-Truth*, 1 *Joh.* 2. 2. And the meaning of that Phraſe, as I have made it evident, when I opened that Text in this preſent Book, is only this; *That Chriſt died for the Elect, not only for the* Jews, *but alſo for the* Gentiles, *throughout the whole World.* But I maintain, that Arminians deny that God gave his Son to be a Propitiation, in a true Scripture-Senſe, for the Sins of any one Man or Woman in the World: Whilſt they pretend to hold Univerſal Redemption, they hold no Redemption at all; but do acknowledge that, notwithſtanding any Propitiation

tion Chriſt made, there might not one Man or Woman in the World ever have been ſaved.

I ſaid in that Letter, (though he did not think fit to mention it,) that *Arminianiſm was the Root of Quakeriſm*; which I ſhall now demonſtrate thus: Arminians hold that Men have ſufficient Grace to bring them to Salvation, if they improve their Talent; that is, Nature, and what Helps they have, as they ſhould do: Hence the firſt Quakers, being Arminians, formed this into other Words, but *the ſame for ſubſtance*; That there is a ſufficient Light in all Men, that if they do but heed, it will bring them to Salvation: And ſo Arminianiſm is the Fundamental Point of that Sect.

I ſaid alſo in my ſecond Letter, *that a good Divine* (I did not name him, but it was Mr. *L.*) *ſaid, that Arminianiſm is the Life and Soul of Popery.* Upon which, he ſaith, *Sure, you do not know what Popery is!*

I will maintain what this Divine ſaid, thus: Though the Papiſts hold many other Errours, yet the Life and Soul of Popery is, *their Doctrine of Man's Merits, either by way of Condignity, or Congruity; the Generality of them being ignorant of Chriſt's being an abſolute Propitiation and Purgation for Sin, by his Death: They look to be reconciled and purged by their own Merits, and thinking that Faith alone in that Propitiation and Purgation by the Blood of Chriſt, is not ſufficient to juſtifie them that come unto God by him, therefore they truſt to the Merit of their own Works; and thinking that ſuch good Works as are appointed in the Word are not ſufficiently meritorious, they have invented many*

superstitious Observations; and then, lest all should fail, they count upon a Purgatory after this Life, where they shall be purified from their Sins, by their suffering the Pains thereof. So that Arminianism, which makes the Dying of Christ for a Person, such a low, insignificant thing, makes them look out for better Helps, as they think, than from Christ the only Mediator: And I suppose that upon such grounds that Divine called Arminianism the Life and Soul of Popery.

As for what he adds *Whether your conceit, that God hated so many millions before there was any cause of hatred in them; yea, before they had a Being; yea, before the World was; yea, from Eternity, be not the life and Soul of* Calvinism? I answer, God from Eternity had all in his Eye, knew them as really as if they had then had a Being, and loved and chose to Salvation through Christ, whom he pleased; and for the rest, let it be observed, that *God is not said properly to hate any* (no not the Devils and damned in Hell) all that we say is, that he never purposed to bestow that Grace upon them that perish, which of his good Pleasure, he purposed to bestow upon others, but to leave them to their Sins, and to Condemnation for their Sins: And whereas he speaks of the Life and Soul of *Calvinism*, as I had done of the Life and Soul of *Popery, it should seem as if he made* Calvinism *as ill as Popery* (*yea, it may be he thinks it much worse*) It puts me in mind of what I have often heard, that some of this Author's Judgment should say, That truly, if they were to change, they would turn Papists rather than to any other Perswasion in the Land. I speak this by the way;

way; not that I charge this Author with any thing more than he will freely own himſelf.

But to ſhew what Promoters the *Papiſts* are of *Arminianiſm*, I would have two things remembred and taken notice of.

1. A Letter dated, *March* 1628. from a Jeſuit to the Rector of *Bruxels*, wherein there are theſe words, *Whilſt King* James *lived (you know) he was very violent againſt* Arminianiſm, *and interrupted (with his peſtilent Wit, and deep Learning) our Deſigns*;— *Now we have planted that Sovereign Drug*, Arminianiſm, *which we hope will purge the Proteſtants from their Hereſie, and it flouriſheth and will bear Fruit in due ſeaſon.* This Letter was long ſince Printed.

2. In the Year 1653, Pope *Innocent the Tenth*, by a ſolemn Bull, or Papal Conſiſtorial Determination, in the Caſe of *Janſenius*. Biſhop of *Ypres*, *declared for the* Pelagian *Tenets*: Now the *Arminians* follow the *Pelagians*. I have ſet down theſe things, that *Proteſtants* may take notice, that *Pelagianiſm* and *Arminianiſm* are more ſuited to the *Popiſh* than to the *Proteſtant* Religion. It came into my Mind, upon this Author's talking of *Calviniſm*, to ſet down theſe two Paſſages, which, it may be, few have been acquainted with.

Now I have done with this Author, and do appeal to any Sober, Judicious Perſon. Whether this Author hath in his Queries dealt *like a modeſt man; yea, like a fair, honeſt, moral man?* He hath put me to a great deal of pains to Anſwer his Book, conſidering my Age, and what bad Eyes I have had ſome years, whereby both Reading and Writing are made hard to me.

If he write again, I do not intend to meddle with him any more; I know in some measure all the Sophistry, Cavils, and Evasions of the *Arminians*, and whatsoever he can write, will be but a meer shew and shadow of an Answer, a quarrelling at some by-expressions, I know that what I have written already, will stand as an Answer to all that he can write hereafter.

I bow my Head, and worship the Father of Lights, who hath so far enabled me to clear up these Points, that I hope the Faithful shall understand them, and be rooted and grounded in the Truth. All the Weakness and Imperfection in handling these things, is mine; all that is good to the use of Edifying the Church in my Labours, is from God, to whom be Glory for ever and ever. Amen.

F I N I S.

THE

Revelation Unvailed:

OR,

An Eſſay towards the Diſcovering

I. When many Scripture Propheſies had their Accompliſhment, and turned into Hiſtory.

II. What are now Fulfilling.

III. What reſt ſtill to be Fulfilled, with a gueſs at the time of them.

WITH

An APPENDIX,

PROVING,

That Pagan *Rome* was not *Babylon*, *Rev.* 17. and that the *Jews* ſhall be Converted.

Dan. 12. 4. *Many ſhall run to and fro, and Knowledge ſhall be increaſed.*

By *SAMUEL PETTO*, Miniſter of the Goſpel at *Sudbury* in *Suffolk*.

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